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"Looking Backward—Thinking Forward"

MOTHERS AND DAUGHTERS

By Geneva Montgomery McIlvaine, Indiana, Pa.

ABRAHAM LINCOLN once said, "All that I am or hope to be I owe to my mother." The vast majority of us who read *The Womens Missionary Magazine* could bear the same testimony. What we owe to our Christian mothers is simply incomprehensible. And so is what we miss if we have not had this heritage. This was brought home to me most realistically by a statement of a young mother who had asked to borrow the book written by Dr. R. J. Miller which is the life story of my father. Returning the book, she said this: "I would give anything in the world to have had such parents. My mother has been living with me this past year and I can't get her to come to church with us. She never has been interested in the church. She is getting old and you do not know what a heart-ache it is to me to see her grow older and feebler without Christ." Then this young mother said this very wonderful thing, "I am trying to make up to my own children what I lacked in my youth. And because the church and its associations mean so much to me I am trying to awaken their love for the church and its ideals."

The attitude of this young mother is exceptional. The most of us follow pretty closely in the footsteps of our mothers. Most of us cook as we saw our mothers do it, keep house as we remember her methods. The forefinger on my mother's right hand is stiff. It has been so since she was a little girl. And today, while there is nothing wrong with the forefinger on my right hand, I notice myself unconsciously holding that finger straight. And so, almost unconsciously, we emulate her example and find her principles and teachings a part of us. "Like mother, like daughter"—how true it is.

This fact gives me some comfort in raising my own daughter. I am asked sometimes if it does not frighten me to bring up a daughter in this age of modern frankness and jazz and temptation. Well, personally, I think there never was a finer generation of daughters. If we mothers will live high ideals and true principles in their company they will follow and not make us ashamed. My

father and mother seldom laid down the law to us "thou shalt do this or thou shalt not do that." And yet we knew what they would approve and disapprove. It saved us from being led astray by the crowd and doing unhappy things. A mother's discipline is more a spirit to be caught than a threat to be obeyed.

We mothers of today face the temptation of being so busy here and there, with luncheons and clubs and parties and even social service, that we neglect our daughters. I have seen with my own eyes the truth brought out in a little sketch by the Muskingum College Players. A modern club woman was making a most eloquent appeal on behalf of the children of America. In the midst of her eloquence on what we should do for our children and what we must do, etc., there was an interruption by a little girl dirty and unkept. The interruption was most irritating to the passionate speaker. And great was her surprise and chagrin when the little girl approached the speaker and said, "Why mama, don't you recognize your own daughter?' We can become so busy on behalf of others as to neglect the duty lying nearest us. The eyes of a foolish mother are in the ends of the earth, but a wise mother's plans and prayers are for her children.

When we mothers present our little one for Holy Baptism we promise God that, if the little life is spared, we will "pray for her and with her". We lose a mighty influence when mother neglects her prayers. A minister in the United Presbyterian Church has told me this experience. Each morning before he and his brother and sister would leave for school his mother would gather the children about her and kneel in prayers. His mother's prayers followed him. They had much to do with his not following his father into business but rather entering the ministry of Christ. Dr. J. Alvin Orr of our First Church, North Side, Pittsburgh, once said that one hundred and twenty clergymen were together and were asked how many of them could assign their conversion to the influence of a Christian mother. One hundred and nine answered that they could.

In my own home we had family prayers morning and evening. When father was away mother would take charge of these devotions. Time can never erase that spiritual something which was then written on our hearts. "A mother's prayers", said Henry Ward Beecher, "never miss the road to the throne of all bounty." The instruction we received at our mother's knee, together with the sweet and godly example of her life, will never be effaced entirely from our souls.

I marvel today at the many things mother did. Sometimes I ask her how she managed with a family of six children and without the modern inventions which lighten household work to find time for our spiritual and cultural development. I never get an answer but always a knowing smile. It inspires me to make time for my daughter for I could wish no greater satisfaction than to know that I mean to her what mother means to me. Rightly conceived, motherhood is life's richest and most rewarding romance.

Someone has said that ingratitude is the most popular and the meanest sin of humanity. It is a crime more

despicable than revenge, which is only returning evil for evil, while ingratitude returns evil for good. Ungrateful daughters—what is worse?

"How sharper than a serpant's tooth it is
To have a thankless child!"

As we are indebted to our mothers for life and most of its blessings, let us realize that it is only by kindness that we can begin to repay the debt. How much a word of thanks may mean to our mothers! But gratitude is more than a word or thought. It is also the atmosphere of our living and a constant expression in outward acts. It is being loyal to the right as mother taught us. It is to carry on in the church and in the missionary enterprise as mother did. It is to give our mothers the great pleasure of seeing their daughters rise up after them, and catch the lamp of Truth, as in the old lamp-bearing race of Greece, out of their hands and carry it on to the goal with swifter and more even feet. The best return a daughter can make for her mother's love and sacrifice is to be up and at what God gives her to see and do. God's great plans are largely still to carry through. Our mothers have labored and prayed. And are the daughters to have no share in it all? God made you for the work of your own generation. Daughters, don't throw away your chance! Honor your mothers by doing your part in the building of a Christian world.

Who fed me from her gentle breast,
And hushed me in her arms to rest,
And on my cheek sweet kisses pressed?
My Mother.

When sleep forsook my open eye,
Who was it sang sweet lullaby,
And rocked me that I should not cry?
My Mother.

Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the place to make it well?
My Mother.

Who taught my infant lips to pray,
And love God's holy book and day,
And walk in Wisdom's pleasant way?
My Mother.

And can I ever cease to be,
Affectionate and kind to thee,
Who was so very kind to me?
My Mother.

Ah! no, the thought I cannot bear,
And if God please my life to spare,
I hope I shall reward thy care,
My Mother.

For God, Who lives above the skies,
Would look with vengeance in His eyes,
If I should ever dare despise
My Mother.

OUR HERITAGE

THE HISTORY OF THE WOMEN'S GENERAL MISSIONARY SOCIETY

By Miss Jennie B. Wallace, Sewickley, Pa.

A person's history begins, I think we all concede, as far back at least as his grand-parents; no less does the history of our Women's General Missionary Society considerably antedate its birth.

The honor of sponsoring the first women's missionary society of the United Presbyterian Church may be divided almost equally between its two parent denominations. The year 1817 saw an organization in the Massie's Creek Associate congregation, near Xenia, Ohio; 1838, one in the First Associate Reformed church of Allegheny, Pennsylvania. The form-

er ceased to exist as a unit when the congregation was disbanded, fifty-one years ago, and its members joined various nearby churches; the latter, as the Foreign Missionary Society of the First Church, North Side, Pittsburgh, celebrated its seventy-fifth anniversary in 1913. In 1835 a foreign missionary society was formed in the Second Church, Philadelphia, composed (as why not?) of men and women. It existed until 1855 and was succeeded a little later by the present women's society.

In 1872 the General Assembly formally asked the women "to exert themselves and take a deeper interest in foreign missions". Little, seemingly, was accomplished, but "a handful of leaven" was quietly at work. Mrs. Sarah Foster Hanna, during her thirty-four years' principalship of the Washington (Pennsylvania) Seminary, had so influenced her students that four, including our Mrs. William Harvey and Miss Anna Y. Thompson, devoted their lives to foreign missions. Now she was praying and planning for women's work, finally outlining as if in prophecy the whole development — congregational, presbyterial, general, even to a missionary magazine.

After the quiet reception of its message of 1872, the General Assembly must have been startled to receive, in 1875 a memorial on the subject—and from a woman. Mrs. Hanna had come asking the Assembly to sanction and provide for the formation of a general missionary society. She had brought a constitution which, with suggested ammendments, was endorsed by the Assembly, as was the effort itself. Mrs. Hanna was even invited to address the Assembly—the first woman ever accorded that honor—and was made chairman of a committee appointed "to secure as far as possible information of an auxiliary society in every congregation". This committee, consisting, besides Mrs. Hanna, of Mrs. W. H. McMillan, Miss M. E. Bell, Miss M. Lin Pressly and Miss Eliza Frazier, lost no time in sending out to pastors a circular letter, asking their co-operation. Some had not waited to be asked; for example on a faded copy of the "Constitution of the Bethel Female Missionary Society", in the pastor's handwriting the memorandum "Preaching at Sulphur Springs next Sabbath"—"Missionary Meeting—". Pastors and committee did such good work that 1876 saw seventy new societies; 1877, the first presbyterials and four years later 11 presbyterials, 257 societies and 3548 members were reported to the General Assembly.

The "auxiliaries" were now in evidence but not the "general society". The need for one was the subject of warm discussion at the memorable meeting in Monmouth, Illinois, in 1882. The General Assembly was in session there and apparently some of the brethren dropped in and were given "the privileges of the floor", for an eye-witness tells us, "there was opposition, not only on the part of some men, but also of women, who feared that we were failing to observe the scriptural injunction, 'Let your women keep silence in the churches'."

It was a man, after all, that crystalized the growing sentiment—the Rev. James M. Fulton, pastor of the Fourth Church, Allegheny. At his urgent suggestion, a committee,

(Mrs. H. C. Campbell of the Fourth Church, Miss Melinda Pressly of the First, Mrs. Thomas Balph of St. Clairsville, Ohio and Miss Margaret Conner of Bellevue), invited women from all over the Church to "meet in the First Church, Allegheny, May 25, 1883, at 2 p.m., to talk over the idea of having a general missionary society." They met and, with visitors from the General Assembly then meeting across the river, crowded the room. "At this meeting", to quote Mrs. Campbell, "the Women's General Missionary Society of the United Presbyterian Church was born". Twenty-seven presbyterials were represented. The Sparta, Illinois meeting the following year adopted a constitution, took the name suggested nine years before by Mrs. Hanna, "The Women's General Missionary Society" and appointed a committee on correspondence about a Women's Board.

The General Assembly, also, in 1884 named a committee "to consider the matter of establishing a Women's Board and, if the way be clear, to mature and report a plan of organization to the next General Assembly for consideration". Influenced by the Xenia convention's unfavorable attitude on the Board question, the Assembly's committee was discharged in 1885; the matter seemed quiescent. But "things are not always what they seem" and the very next year, 1886, came a memorial from, if you please, the WOMEN'S BOARD, herself, willy-nilly, there she was, just fifteen days old, with a coy smile asking for "counsel and sympathy", holding in her hand a copy of the amendments to the constitution of the Women's General Missionary Society and the By-Laws of the Board of Directors. The Assembly was frankly embarrased—"it was so sudden, you know!" However, it rose nobly to the occasion, bade the women God-speed, cordially approved the purpose of the Women's Board "as auxiliary to the boards of the General Assembly and to be conducted according to their concurrent advice" and, to avoid possibility of confusion, appointed a committee to confer with the ladies and, "if they deem it proper. to draft a constitution for such a Board and present it to the next Assembly".

The committee evidently did not "deem it proper" to draft a constitution, but did recommend certain changes in the existing one. These by another year had been "complied with, if not entirely, at least to such an extent as will lead to hearty and harmonious co-operation".

Looking back, we marvel at the rapid developments—In 1883, a Women's General Missionary Society. Three years later, a Women's Board, thirty-two presbyterial societies and 469 congregational; 13,585 members, including the first two life-members; contributions, $38,749: In 1887, the *Womens Missionary Magazine* with 2,300 subscribers. In 1888—well, 1888 was a wonderful year. For one thing, the Women's General Missionary Society obtained a charter. Then, that was the year of the first Thank Offering! Little did dear Mother Clokey dream when she suggested it that the $5,919.20 so rejoiced over would in 1932 total the astounding sum of $3,443,531,59!

In 1888, too, went the first report of the "Women's Auxiliary Board" to the General Assembly—not presented

in person by two gallantly-welcomed ambassadresses as since 1892, but modestly sent in by the secretary, Miss Margaret M. Shaw (now Mrs. J. C. Doty) and occupying barely half a page. It was received with warm appreciation of the work accomplished and with approval of that proposed for the coming year.

It was for "Foreign Missions" that the women had been urged to exert themselves; it was natural, therefore, that in that branch of the Church's work the Women's General Missionary, like the societies from which it was formed, was largely engaged. The first missionary to Egypt from the Board was Miss Adella Brown, later Mrs. J. O. Ashenhurst, recently called to her reward. In 1897 the General Assembly transferred to the Women's General Missionary Society responsibility for all unmarried women missionaries.

MEDICAL MISSIONS

The desperate need of medical care for women in non-Christian lands could not be ignored. On December 31, 1889, Memorial Hospital in Sialkot, India, towards whose erection a part of the first Thank Offering had been applied, opened its doors. It is now about to take possession of the completed portion of the splendid new "Mrs. H. C. Campbell Memorial Hospital" building, named for her whose wisdom so long guided the foreign work of the Women's Board, while in this same Jubilee year, Dr. Maria White, under whose supervision the old hospital was opened, is retiring after forty-seven years of brave service. Three other hospitals besides six dispensaries, minister to the suffering of India—the Good Samaritan at Jhelum opened also in 1889, under Dr. Sophie E. Johnson, the White Memorial at Pasrur, erected by Dr. White in honor of her parents and the Mary B. Reid at Sargodha, called for the first foreign secretary of the Women's Board.

In 1904 the Martha J. McKeown Hospital was opened in Tanta, Egypt —the outgrowth of a clinic planted there seven years before. A clinic and dispensary are still maintained in Tanta, and the same in Benha.

For many years the United Presbyterian Church confined its work to Egypt and India, but in 1900 the Egypt Mission reached over into the Sudan and twenty years later the Sudan Mission was providentially led into Abyssinia, now Ethiopia. Into each country the W. G. M. S. followed. Its first missionary to the Sudan was sent in 1906 and a site was purchased for the Girls' Boarding School in Khartum North. This school will celebrate its twenty-fifth anniversary next year and is about to install the modern cottage system, expecting to do better work even than in the past. A registered nurse is one of the faculty, but we have no regular medical work in the North Sudan. A splendid work among women is carried on in Khartum North and Omdurman by five missionaries and their Bible women. At Nasir, South Sudan, where the Foreign Board supports a physician, the Women's Board has two registered nurses.

In Ethiopia is the George Memorial Hospital, founded in 1892 through munificent gifts and doing splendid work; in Sayo, where the Foreign Board has medical work, the

Women's Board has a registered nurse—also in Gorei.

Since 1895, the entire medical work in the foreign fields, with the exception of Assiut Hospital in Egypt and Taxila in India, is under the care of the Women's Board. Where men physicians are in charge, their salaries are paid by the Board of Foreign Missions, just as the salaries of numerous women teaching in schools belonging to the Foreign Board are paid by the Women's Board. Needless to say, healing for mind and soul is everywhere offered with care for the body.

VISIT TO THE FIELDS

In 1910 and 1911 a "close-up" of the foreign fields was undertaken at the urgent request of the missionaries. The Board, authorized by the W. G. M. S., sent Mrs. H. C. Campbell, just transferred from the Home to the Foreign secretaryship, and Mrs. J. B. Hill, the treasurer, both admirably fitted for the task. The eleven-months' trip in which these plucky women visited every mission in Egypt, India and the Sudan—Ethiopia was not yet opened—was of inestimable value in the first-hand information and the enthusiasm brought to the Board and the Church. It was financed through voluntary gifts by the women of the Church; and never was money better spent.

WORK AMONG NEGROES

The Board of Home Missions, which immediately after the Civil War had begun work among the Negroes of the South, found in the Women's Board a valuable helper. Beginning with the Little Boys' Home and later the McDill Home for Girls, at Knoxville, buildings, including schools and dormitories, have been erected at various stations. The women are responsible for the salaries of the domestic science and sewing teachers, and the superintendents of two hospitals—Robinson Memorial at Miller's Ferry, (ten miles from a doctor), and "Jubilee" in Henderson, N. C., the former erected in 1906; the latter in 1911 and later greatly enlarged. Its name, Jubilee Hospital, commemorates its erection through the use of funds given in the fiftieth, "Jubilee", year of foreign missions. The college hospital at Knoxville, Tennessee, was under the Women's Board for a few years after 1921, but was discontinued, improved facilities in the city having rendered it unnecessary.

WORK AMONG INDIANS

In 1885, the missionary societies of Allegheny presbyterial built a parsonage at Warm Springs, Oregon where several years before the Board of Home Missions had established a station. In 1890, the General Assembly asked the Women's Board to take over the work. To serve the Indians at the other side of the reservation a Sabbath School was organized, a Bible reader sent and, after a time, a pastor.

A group of Piute Indians has long been ministered to by the Warm Springs pastor in a chapel a few miles from the Agency. At Celilo Falls, a fishing village on the Columbia, a fine couple from the Dalles last year started a Sabbath School which is under the supervision of our Simnasho missionary, many miles away.

At Tama, Iowa, in 1904, work was started among the Sac and Fox In-

dians in charge of two women missionaries, succeeded by a pastor. Would that we had space for the story of faithful laborers in each of these places, of souls saved and social conditions changed!

HOME MISSION WORK

The "Home Mission" work of the W. G. M. S. dates from 1889, when the Board of Home Missions unanimously voted in favor of "employing women as workers in city missions, provided that satisfactory arrangements can be made with the Women's Board for their support." Mrs. Henrietta Brown was at once placed in Portland, Oregon. A Sabbath School was organized and a mission band; the sick were visited—all this leading up to an organized congregation with a pastor. Two years later, seven women were at work in various cities and the Home Board was doubtless wondering how in the world it had ever got along without them! From the self-sacrificing labors of these pioneers have grown strong congregations—Portland, Chicago, St. Louis, Spokane, San Francisco and many others. And even in the few places where no congregation resulted, who can estimate the good accomplished?

A very lovely ministry is that of a woman to the deaf mutes in one of our Portland, Oregon churches. Begun in 1902 by a pastor's wife who translated into the "silent language" while her husband preached, it has since been carried on by two others in succession and has for years been under the care of the Women's Board.

The latest and to the Church at large perhaps the best-known responsibility of the Home Department is its two Kentucky missions. In 1910, after thorough investigation, the first missionary, Miss Bertha Houston, was sent to Frenchburg in response to appeals from the local people—primarily for a school. A beginning was made in the small church donated by the Presbyterian congregation where, the next year, the First Ohio presbytery organized the first United Presbyterian congregation in Kentucky. Now, visitors see a school building, a teachers' home and a girls' dormitory, all of brick, a manual training and printing shop, a boys' dormitory and a well-managed farm and a fine little hospital in charge of a missionary doctor, where annually a two-days' clinic is held, with surgeons and nurses from a neighboring city.

In 1924 the people of Ezel, fourteen miles from Frenchburg, also petitioned for a school. It was made plain, as it had been at Frenchburg, that no school would be given unless a church were guaranteed. Now Ezel, too, has a grade and high school, a church, a teachers' home and a parsonage.

WORK AMONG ALIENS

In 1891, the General Assembly called attention to the necessity of evangelizing the vast number of foreigners in our land. Today, our Church has over a dozen congregations scattered from coast to coast, embracing Italians, French, Slovaks, Poles and Syrians. The Women's Board has five women faithfully carrying on in this "foreign mission work at home".

PARSONAGE

Closely connected with the work of the Board of Church Extension was

the securing of homes for pastors, especially in new congregations. Inspired perhaps by the energy of the women in building the Warm Springs parsonage, the board welcomed their assistance and in 1902 at its request the General Assembly transferred the entire responsibility to the W. G. M. S. through the Parsonage department of the Women's Board. Assistance is given in the form of 2 per cent loans, with partial repayment at each interest date. Loans for building either wholly or in part have been granted to 274 congregations. Only six permanent gifts have been granted—five in the foreign fields; one at home.

MAGAZINES

"Shall we have a Women's Magazine?" was the question raised no later than the second annual convention. Pending its decision the minutes of the meetings, 1885-1888 were published in pamphlet form, the statistics appearing, as before, in the Minutes of the General Assembly. In 1887, *The Womens Missionary Magazine* made its appearance, published by a committee of talented Xenia women. Full of interest and inspiration from the first issue, it is considered today one of the finest of women's missionary magazines, a monument to its early editors, Mrs. Patterson, Miss McDowell, Mrs. Hutchison, and to Mrs. George Moore, who for twenty-one years carried on the work now in the hands of her able successor. A tribute to its excellence came from a secretary of the "International Union" who wrote recently from London, "I am *lost* without *The Womens Missionary Magazine!*

All that their Magazine is to the women, *The Junior Missionary Magazine* is to the children. Published in 1898, a tiny pamphlet under the loving editorship of Mrs. E. M. Hill, it has grown in size and circulation and in variety of contents. Letters from missionaries and from the Junior secretary, notes on the lessons, Bible puzzles and short stories make an educative as well as interesting magazine, brightened by pictures of Junior life members and by other cuts made possible by the Mrs. N. Wylie Stevenson Fund and a constant reminder of a former Junior secretary.

TEMPERANCE AND REFORM

Politics are outside the field of activities of the W. G. M. S.—not so moral questions; on them the Temperance and Reform Department asserts itself. Through the Magazine, by posters and thousands of leaflets, by circular letters and in public addresses, its secretary inspires to good citizenship in the home, in the community and at the polls. Especially has the Prohibition cause been upheld and the evil of liquor-drinking taught with an energy which the threatened defeat of today shall but quicken.

JUNIORS

The first mission band, as far as we know, was organized in Monmouth, Illinois, in 1875. An inspiring address at the third convention, in Xenia, Ohio, was followed by the appointment of a committee on "bringing the children into the work" and by a rapid increase in the number of children's societies. In 1892, a general secretary of Junior work was elected and yearly some object is assigned as a "Junior Special".

YOUNG WOMEN

When the Junior department was organized it included the young women's societies, but in 1903 they formed into the Young Women's department, with a general secretary in the Women's Board. The convention of 1905 asked for special work for the young women and since then they give an extra dollar a year per member toward the "Special", which includes always both foreign and home projects.

LITERATURE

A little "Mission Band Helper" was published by the Board in 1889 and two years later a Literature Committee was appointed to publish leaflets for missionary societies. Now, pigeon-holes and boxes in the Literature Department room hold thousands of leaflets, programs, pageants, almost anything one could ask for, constantly added to.

A most valuable outgrowth of this department is the Prayer Cycle, published since 1915 and yearly revised by the literature secretary. Guided by its pages, daily, definite prayers are offered for all the work of the Church. The sale of nearly 7,000 copies last year shows the appreciation in which it is held.

PRAYER GROUPS

In the Publication Building, Pittsburgh, on January 2, 1917, first gathered the group which from that day to this every Tuesday has met "for prayer, information and inspiration", a small committee securing leaders from various congregations. Similar Prayer Groups have been formed all over the Church, to the number, April 1, 1933, of one hundred and twelve, besides many "prayer circles" meeting before or after another service.

Two great movements that profoundly stirred the whole denomination were participated in by the W. G. M. S. In connection with the effort started in 1917 to provide the 407 new missionaries needed to give one to each 25,000 in our fields abroad, "407" committees were formed in presbyterials and great enthusiasm was displayed. This effort was finally merged in the New World Movement of 1920, and the Women's Board continued its assistance through its N. W. M. Movement. While this tremendous movement did not accomplish all that was hoped for, it quickened spiritual life and aroused a sense of stewardship which made possible much advance work.

ORGANIZATIONS

The Women's General Missionary Society is chartered as a Pennsylvania corporation, transacting its business in Pittsburgh. Actions, therefore, of a convention held outside the state must be ratified at a formally announced corporation meeting. The Board of Directors consists of fifteen members, the terms of five expiring each year. It is elected by and derives its authority from the W. G. M. S., to which body full reports are made at the annual meeting and through printed statistics. While the Board is thus the business agent of the W. G. M. S. corporation, and accountable to it, its members never forget that, above all, they are accountable to God, whose work they are trying to carry on and without whose guidance their best efforts will fail.

FINANCES

In managing its finances,the Board has tried to combine the sagacity of a large corporation with the thrift of a careful housewife. Debt has been a thing unknown. It has been a principle from the first that no missionary money shall be taken for administration expenses. These are cared for by the Contingent Fund, consisting of interest on loans, interest on Thank Offering and bank balances and the presbyterial contingent fund offerings.

When there was money enough, modest loans were made to needy congregations at regular interest rates. Sad to say, nothing has been available of late for this use.

The issuing of Life Annuity bonds by the W. G. M. S. was authorized by the convention of 1917, annuitants to designate the principal of the bonds for the use of any department of the work of the W. G. M. S.

Legacies come either designated or "to be used at the discretion of the Board", comforting reminders of forethought for the Master's work.

Life Membership in the W. G. M. S. is to be wholly undesignated and is carefully invested until an occasion shall arise calling for more than the regular funds can supply. The purchase of the site of the Tanta Girls' Boarding School, now the Mary Clokey Porter G. B. S., for $15,000 in 1912 when the life memberships had amounted to just that sum, was the first of several such emergencies which will be recalled.

A Life Directorship was established in 1917 which enables one to become a life director of the W. G. M. S. by the payment of $300 at one time, undesignated. The fund thus established has served the same ends as the life memberships.

"Ministerial Relief" is a fund given for the special purpose of aiding in cases of great need, without any publicity. Many of God's children can testify to the relief and encouragement thus quietly given.

Another helpful fund is "Isaiah 41:6", which since 1914 has enabled weak presbyterials to be represented at the annual convention.

Years ago, a reply made to inquiries was, "The Women's Board will ever consider it a duty to make provision for those who have spent their lives in its service", and the "Ministerial Relief" fund has enabled such provision to be made. In 1931 and 1932 partly through a very generous gift, $70,000 was set aside and invested as a Pension Fund to care for our missionaries upon retirement.

The facts here recorded, with what brevity seemed to be possible, are but the skeleton of a wonderful history. The bones have been assembled; it must be left to others to clothe them with the warm flesh of reminiscence and produce a rounded, lifelike form. Great names have had to be passed over with mere mention; oftener, in silence; important events treated as though they had never occurred, and yet the space limit has been exceeded and the time limit stretched.

THE USE OF OUR HERITAGE

"YEA, I HAVE A GOODLY HERITAGE"

By Miss Elizabeth Milligan, Philadelphia, Pa.

LONG before the women's great missionary organizations were launched, women endeavored to give expression to their love for Christ in various quiet ways of service, which tested their ability for organization and prepared them for leadership. There were local societies to which they gave their time and prayer and sacrificial gifts. There were Female Cent Societies and Mite Societies. There were sewing-circles, knitting-bees, and quilting-parties. These were small beginnings, but they prepared the way for the larger organized efforts which followed.

The first incorporated missionary society was in 1861. It was composed of women of many denominations. This society became the inspiration for the denominational boards which were organized after the Civil War. In time, the women of the United Presbyterian Church organized to share in this work of redeeming the world for Christ.

Fifty years ago, four spirit-filled women began building the heritage to which we, of this day, have fallen heir. Each generation, through the years, has built higher and made broader that which was commenced by those pioneers who, having been granted a vision of service, went forth with mighty faith and high hope and confident trust to bring about the fruitition of their dreams. Today, as we consider the beginning of the work and see the results of its development, surely we can say with David, "Yea, I have a goodly heritage."

Accept It—

An inheritance presupposes several things. To be of any value, it must be accepted. How have we entered upon our inheritance?

Back in 1883, four women in old Allegheny sent out the call which led to the general organization of our work. At that time there were 8548 women enrolled in the missionary societies of our church. Our last annual report records a total membership of 34,911 in the Women's and Young Women's societies in the home land and 4653 in India and Egypt.

The women of our church have not yet fully taken possession of their inheritance. What a wonderful power we might be if the interest and loyalty of every woman who is a member of the church were enlisted in active service for the accomplishment of our task!

Cultivate It—

To be of greatest value, an inheritance must be cultivated. Early in the history of the work, realizing the absolute necessity of having some means of communication if the missionary societies were to be kept in touch with the work, the thought of a magazine *for* the women, published and supported *by* the women, was projected. In 1885 a committee was appointed looking toward the publication of such a magazine. In August, 1886, a money order was received for sixty-five cents—a voluntary subscription for the magazine, still in embryo! But in August, 1887, the first number of *The Womens Mission-*

ary Magazine appeared, with a subscription list of 2300.

In all the forty-six years of its history the editors of our Magazine have consistently and prayerfully labored, with faith and courage, to make it increasingly useful, and to make it serve the interests of the church by giving up-to-date information about the entire missionary task of our denomination and by creating interest in world-wide missions.

In 1898 *The Junior Missionary Magazine* was launched. It brings to the children news of the work which they themselves have helped make possible in home and foreign lands. It is an important tool in training them for future service and creating in them an interest in the work for which, in later years, they must be responsible.

As time went on, other tools for the proper cultivation of our inheritance became necessary, and a Literature Department was established, its purpose being to promote the publication and circulation of missionary literature. A grant of $50.00 was authorized to start the work. In its first year it spent $46.04 and received from sales $50.03, thus maintaining the reputation of the Board not to spend more money than it had in hand. Throughout the years the department has distributed leaflet literature to aid in the organizational and program work of the societies, and as a means of missionary information.

Realizing that any Christian enterprise, to be successful, must be undergirded by prayer, the Women's Board, through its Literature Department, launched the Prayer Cycle. Its purpose has been to cultivate the habit of daily, definite prayer for our denominational work and workers. Its daily use promotes intelligent intercession, makes prayer definite, and establishes a unity of prayer throughout the church.

As a further means of cultivating the habit of prayer, the Presbyterial Prayer Group was established in 1917. From this beginning other groups have been developed. There are now 112 Prayer Groups and many Prayer Circles, meeting weekly or monthly for prayer. Through the medium of the Prayer Cycle and these group meetings for prayer, many are entering into a deeper prayer life and many are learning to lift their voices in audible prayer to God.

Another tool for the cultivation of our inheritance is Mission Study. In 1902 we entered upon this form of missionary cultivation. We believe that these years of study have given us a keener appreciation of the need of the whole world for the knowledge of Jesus Christ. Worth-while results have been achieved. Lives have been offered for service, gifts have been enlarged, prayers have been increased, and the women, young women, and juniors have become mission-conscious.

Enlarge It—

One who really appreciates an inheritance endeavors to enlarge it and makes plans for its continuance. With this end in view Junior and Young Women's Departments were added to the work.

Even before the junior work became an organized department, the

children were being gathered into mission bands and trained for Christian service. In 1892, when these bands were formed into a general organization there were 155 local societies with a membership of 3463. At the end of forty years of organized work, there are 496 Junior societies with a membership of 12,645. These represent only a part of the great army of those who have entered the ranks of the Junior society, been trained by it in the ideals of Christian service and Christian stewardship, and have passed on to take their places in the world and in the church, better able to meet the problems and duties of life.

In 1903 the Young Women's Department was organized and the young women of the church became participants in the inheritance. For thirty years this young daughter has been marching by her mother's side, sharing in her opportunities, contributing to her successes, rejoicing in her joys, and preparing to take over her mantle when she must lay it down.

Improve It—

Improvement implies the expenditure of money, and these fifty years have seen the growth of a financial system that in many ways has been most unique. Until the organization was completed, a charter secured, and a board appointed there were no funds for carrying on the organization work. All the expenses had to be met by the interested women, from their own purses. They paid the rent of the office rooms, also for heat and light. They provided their own stationery and stamps, and employed a printer. Delegates paid all their own railroad and incidental expenses to conventions. If "giving is the measure of love", these women loved much, for they gave not only money, they gave themselves also. This has been a characteristic of the work to the present time. It has indeed been a work and labor of love.

The women's organization does not share in the budget of the church. Its funds are obtained by voluntary contributions of women's, young women's and junior missionary societies, the annual Thank Offering, pledges of certain sums for special purposes, and life memberships and life directorships. These contributions are over and above all other church obligations, as the women's work was launched to aid and supplement the work of the other Boards.

The most unique method practiced in securing funds has been the Thank Offering. It originated in the heart of Mrs. Clokey, the mother of Mrs. Mary Clokey Porter, at a time of great financial stress in the church. She suggested that the women give an additional gift of one dollar each above their regular contributions as an expression of the gratitude of their hearts. In six weeks $5,919.20 had been contributed as a thank offering to the Lord. Since then the Thank Offering has been an annual service in all the societies and conventions. It has been "a perennial source of joy, helping every part of the work. Its bounty comes as a special blessing and its influence is invaluable in educating to greater liberality".

Share It—

Sharing our blessings multiplies our joys. At the second convention, 1884, the secretary of the Foreign Board asked the women to undertake the support of the unmarried women

missionaries in the foreign fields. While this request was refused at this time, three years later the support of ten women missionaries was assumed. Work for the Freedmen was begun at the same time foreign work was taken over, and we became sharers in the work for Negroes.

As the years have rolled on, new obligations have been accepted and new responsibilities have been assumed. The time came when a poor home missionary could find no house where he could comfortably live. By this time the Assembly Boards had formed the habit of turning to the women in their times of perplexity, and the Women's Board was asked to help; so the Parsonage Department was launched.

Requests frequently came from Home Mission congregations asking for women missionaries to help in their work, and in 1889 the first Home missionary appointed by the Women's Board was sent to Portland, Oregon.

The United Presbyterian Church began work for the North American Indians in 1878. In 1890 the Women's Board was requested to assume that responsibility.

Dr. Dales, of the Foreign Board, had in the early days suggested to the women the penny-a-day system, and many societies began in that way. But how inadequate that method would be to our present task! New responsibilities have been gradually added until now, in our four foreign fields, we pay the salaries of 136 missionaries and 125 Bible women. We own and maintain hospitals and dispensaries, boarding and day schools from the kindergarten to high school, normal training schools and training schools for Bible women, community centers and missionary residences, and support many village schools.

In the home land we pay the salaries of 88 missionaries. We own all the property and support all the work at Camden and Prairie, Ala., in the work for Negroes, and at Frenchburg and Ezel, Ky., among the mountain people, all the Indian work, consisting of three stations, and the entire Parsonage work of the denomination. We share in ministerial relief, city mission work, and work among the aliens, and carry on an important temperance and reform work.

Enjoy It—

To those who have had a share in the work it has been a cup of blessing, pressed down, brimming full, and running over with joy. We rejoice that He has allowed us to work with Him and for Him, and that He has permitted us to accomplish so much.

The Women's General Missionary Society is today turning a new page in its history. May the record of the next fifty years be even a better, more unselfish record than that of the last fifty years. There will be many problems to face in the future as there have been in the past, but—

"What of that?

Come, rouse thee, work while it is called today,
Face to the front along the King's Highway."

May we face the next half-century in the spirit of God's commission to Joshua as he was facing the conquest of Canaan:—"Be strong and of a good courage, be not afraid, neither be thou dismayed: for the Lord thy God is with thee . . . then thou shalt make thy way prosperous and thou shalt have good success."

OUR BEQUEST

By Mrs. W. E. Glenn, Cleveland Heights, Ohio.

"She placed a scroll within my trembling hand
And said, 'The world awaits with open door,
Go forth, nor stop till death, and teach the truth'."

THUS the daughter goes forth, equipped, to the task for which the mother has long been preparing her.

Fifty years have passed by since the Women's General Missionary Society of the United Presbyterian Church came into being. Her fiftieth anniversary is one of many golden years, for her history bears witness that from year to year God has bestowed richer blessings upon her efforts to serve Him. A comprehensive review of her growth and accomplishments recalls the Master's parabolic reference to the mustard-seed. "The harvest is plenteous." And now upon the eve of a new half-century it is the purpose of the members of the Women's General Missionary Society women and young women, mothers of the girls of the coming generation, to pass on this heritage. For our successors we covet the joys we have been experiencing, the opportunities He has unfolded to us, and the continuance of the work of building in His Kingdom.

The mother sends forth her daughter not empty-handed. Note that she placed "a scroll" within her hand.

"A scroll'—a legacy. Presented by the Women's General Missionary Society, it represents the goodly heritage which has come down through the years to every missionary woman of the United Presbyterian Church. It is the result of the vision which the pioneer mothers had to foster the missionary spirit and to secure the more complete consecration of the women to Christ and His cause. This vision with the rich developments which ensued compose our heritage. In true mother-fashion every woman is eager to pass on the blessings she has received with the hope that there may be for her daughters an even richer harvest from the forward venture into which she sends them.

Upon this "scroll" there is inscribed our bequests:

An organization. This organization has been founded upon the ideal that woman's influence can be a potent force in bringing God's Kingdom here on earth. Through the following efficient departmental agencies, the organization has reached far and near to bring Christ with His comfort and healing: The Foreign Department of The Women's General Missionary Society is the factor by which a great number of missionaries are supported and institutions maintained in India, Egypt, the Sudan, and Ethiopia. The Home Department is concerned with mission work in cities, among the aliens and among the mountaineer people. The Negro Department is responsible for extensive missionary effort among the colored people of the South. The Indian Department of the Women's General Missionary Society carries on the only work done by the United Presbyterian Church among the Red Men. The Parsonage Department is the helping hand for struggling mission congregations in their erection of parsonages. The Young Women's

Department is that part of the whole group organization seeking to enlist the young women of the church in missionary endeavor. The Junior Department has for its purpose the leading of the children to Christ and the preparation of them for active Christian lives. The Literature Department is the information bureau which furnishes literature concerning all phases of Home and Foreign missionary work. The Temperance and Reform Department is the educational agency whereby vital reform issues are presented in their real condition. The Thank Offering Department inspires and cares for the annual ingathering of gifts which come from grateful people annually as a thank offering. The Financial Department dispenses our offerings which are multiplied in usefulness by divine blessing. The Statistical Department prepares and furnishes valuable material on facts and figures of interest to every member of the Women's General Missionary Society organization. The Extension Department is a sort of Good Samaritan branch carrying the spirit of the organization to the "shut ins". In passing on to future generations this organization built by fifty years of sowing and reaping we, its members, wish to testify that our interests have taught us to see why "The red, and yellow, black, and white, Are all precious in God's sight." In accepting our bequest of labor for human souls, may our daughters also come to love them all, remembering that "He first loved us".

We bequeath to our daughters of the oncoming generation, numerous positions of opportunity and responsibility. These fields of service lie in the home-land and in lands beyond the sea. They are concerned with needy men and women and with little children whom we have tried to vision as our own. Our past and present representatives filling these positions have sought to strengthen the weak, to uphold the falling, and to care for the little ones as did He who said "For of such is the kingdom of heaven". These representatives, our force of trained, consecrated workers are the most treasured of our assets. We will them to a future of greater advancement in His Kingdom.

We give to our daughters a great network of schools and hospitals through which The Great Teacher and The Great Physician has become The Friend of those who knew Him not. These and other buildings at home and abroad such as church edifices, dormitories, and parsonages stand today as visible tributes to the spirit of The Women's General Missionary Society in building for the future.

We bequeath to our daughters the companionship of God's Holy Word. As youth accepts "the scroll" we note it was with "trembling hand". Perhaps reflection upon the havoc which had befallen the achievements of yesterday caused a hesitancy to accept the responsibilities of the future. We too, have experienced a fearfulness to undertake tasks before us. Let us pass on to our beloved inheritors the lessons we have learned from these experiences—lessons of unfailing help found in God's Book. One such lesson is found early in its pages, where God's servant Moses evinces a reluctance to go forward. In the midst of his journeyings as leader of God's people, he seems likely to

falter on the onward march. But remembering the many vivid manifestations of God's power he had witnessed, Moses pleads, "If Thy Presence go not with me, carry us not up hence". The answer comes in the promise that God's Presence will go with him and with his courage thus renewed, Moses continues forward. Those who follow us will go forward courageous in heart and with the "trembling hand" made steadfast if we bequeath to them the conviction that by acknowledging Him in all their ways, He will direct their paths. We bequeath our example in the practice of frequent prayer and Bible-study, of faithfulness upon the duties of His House because we fully realize that these are mighty influences in molding the lives of those who will build the future. Much of the honor given to George Washington is acknowledged to be the result of a mother's example and training. When a young man he had the opportunity of entering the British navy as a midshipman. His mother investigated and found such a life was not commendable and would likely lead to evil. She took her stand strongly against the idea and would not be moved. We find that Washington paid high tribute to his mother's devotion to righteousness. Wesley was another who in word and action ever expressed gratitude for the bequest of a Christian mother's faith. Lives like these leave an impress more valuable and more lasting than any tangible legacy.

"The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

Honor to those whose words or deeds
Thus help us in our daily needs,
And by their overflow
Rouse us from what is low!"

Thus one of the most valuable bequests we of the Women's General Missionary Society can leave to our daughters is a faith which cannot be turned aside. Our crowning legacy to them is the Giver of all things—Christ who, upon leaving this earth, gave to us all the bequest of eternal life. May all we who are heirs of the spirit and achievement of The Women's General Missionary Society of The United Presbyterian Church be zealous to keep aloft her torch—the light of His ministry. This we can do by the earnest prayerful preparation of our successors. Surely our daughters will never go forth better prepared than when they carry on their hearts the bequest of mothers whose very lives urge "Go forth . . . and teach the truth."

PASS ON THE TORCH

Pass on the torch, pass on the flame,
Remember whence the Glory came;
And eyes are on you as you run,
Beyond the shining of the sun.

O Lord of life, to thee we kneel;
Maker of men, our purpose seal!
We will, for honor of thy Name,
Pass on the torch, pass on the flame.

—Allen Eastman Cross,
In The Presbyterian Magazine.

JUBILEE YEAR

THE BEGINNING OF EDUCATIONAL WORK FOR WOMEN AND GIRLS IN OUR MISSION

By Miss Elizabeth McCahon, Sialkot, India.

IT is a pity that the book entitled "Our India Mission" by Rev. Andrew Gordon, D. D., has gone out of print. It tells of the beginnings of our mission work in India and should be familiar to every member of the mission.

This article is written with the desire of letting those who have not read the book, know something of the beginning of work for women and girls by the pioneer lady missionary, Miss Elizabeth G. Gordon, who accompanied her brother, Rev. Andrew Gordon and his family, when they came to open mission work in India.

They landed in Calcutta, February 13, 1855 and came up country as far as Saharanpur, where the Presbyterians had already opened work. The two ladies and the child remained in Saharanpur several months while Mr. Gordon came farther north to find a place suitable to locate a mission. Sialkot was decided upon after consultation and correspondence with members of other missions. The rest of the mission party joined him in Sialkot about September, 1855.

As I do not have the book with me here in Dharmsala, I asked Miss Ella M. Gordon to copy some of the details for me, which she kindly did. She is a niece of Dr. Andrew Gordon and Miss Elizabeth G. Gordon.

They lived in tents about six months while the house was being built. It is the bungalow now occupied by the ladies of the Girls' Boarding School, Hajipur Compound. It has been much altered and enlarged since.

There is a summary of the work that had been opened up to May 13, 1857, just two years and three months, to a day, from the day they landed in Calcutta. The following departments are mentioned, Evangelistic work, Educational work, a class of enquirers, The Orphanage; this Orphanage consisted of two small boys and *one* little girl, named Piyari Harper.

In chapter 13 it is stated; "Before the outbreak of the Sepoy Mutiny we had established a Mission Orphanage in Sialkot. Charles Cape, Willie Belle and Piyari Harper had been received as the first inmates." Then a little sketch of Piyari is given followed by these words: "Miss Gordon has repeatedly said that Piyari Harper is, without exception, the best girl she ever knew."

It may be of interest to mention here that this first girl pupil of our mission became the wife of Rev. G. L. Thakur Das, and her body rests in the English Cemetery in Gujranwala.

At the outbreak of the Mutiny, May, 1857, our missionaries went to the Fort in Lahore, but I do not know who took care of these orphans. The notes say, "One little boy was admitted to The Orphanage in the days of the Mutiny."

In 1864 the Orphanage was increased by nine boys and ten girls, the children of a tribe of gypsies, whose parents had been jailed as

THE
WOMEN'S GENERAL MISSIONARY
SOCIETY
OF THE
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CHURCH
1883
1933
W.G.M.S.
HOME
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CHALLENGE
OF OUR
JUBILEE
YEAR
A MORE COMPLETE ORGANIZATION
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criminals. These children were sent by the authorities to the missionaries to be cared for.

When Miss Gordon took her first furlough this same year, (1864), there were 17 girls and 14 boys in the institution. Rev. J. S. Barr and Mrs. Barr had joined the mission before this, and they took charge of these children, who, as they grew up, were married. No more orphans came, so the institution was closed about 1869. (I do not have the exact date).

Miss Gordon's health had become so impaired when she went on her first furlough, she was not able to return until 1874. She then engaged in Zenana and Day-school work in Sialkot City.

Her ideal of the education girls should be given is set forth in a paper which was read at the Punjab Women's Conference in Lahore, 1882, as follows:

"1. They should have religious and moral training.

2. They should by all means learn to read the Bible.

3. Those who have talents beyond these acquirements should receive a liberal education.

4. The girls should, if possible, be taught to sing, that they may be able to join in praising God.

5. They should learn to cook, to wash and mend clothing, to cut out and sew garments, nurse the sick, care for young children, buy provisions and clothing and take charge of them, and keep the family accounts. The aim should be to make good Christian wives, qualified to help their hard-working husbands. Should any be qualified to rise higher, (if that were possible), such training would not by any means hinder them but would be a good foundation."

The name of Mrs. Eleanor Gordon is mentioned in the book. She, too, was a pioneer in the educational work. She is the mother of our Miss Ella M. Gordon. She took great interest in the work of the Orphanage. Miss Gordon told me she was the first to begin the use of Punjabi, as she said, "Why talk Urdu to the people when they don't understand it, especially the women?" Mrs. Gordon lived to be 94, and died May 5, 1932.

During the interval between the closing of the Orphanage and opening of the one that was the beginning of the Sialkot Girls' Boarding School, (some ten years), the work for women and girls was cared for by Mrs. Barr, Mrs. Samuel Martin and Miss Eliza Calhoun. Miss Calhoun came to the mission in 1869 and took charge of the work for women and girls in Gujranwala City. Before her marriage to Rev. M. M. Carleton in 1883, she had succeeded in organizing a Central School for girls, in which all castes read together. This was quite a feat in those times, for the obstacles and difficulties were very great. This school is the one in charge of Miss L. E. Scott.

Miss Gordon retired in 1900. She died April, 1915.

Monthly Concert of Prayer for Missions
May 31, 1933

"EVANGELISM AND PATRIOTISM"

ACTION of last General Assembly, directing: "The using of the last mid-week prayer service in each month, except July and August, to present the work in the home and foreign fields, the topics alternating between these two fields."

Bible Message—Psalm 85.

TOPICS FOR PRAYER

1. That this study may make us more Christ-like in our sympathies and more generous in giving.
2. That those helped by the Church shall have a passion to help others.
3. That the spiritual objectives of our missions may never be made secondary to any other objectives.
4. That the gifts from the Church may be liberal to prevent curtailment of the work.

SUGGESTIONS FOR MEETING MAY 31, 1933

Sources of Information:

(Copies of "At Work in the Homeland", and "The Message of the Home Mission Congress", and the "Annual Report of the Board of American Missions", were sent to all the pastors of our Church last September. Leaders and speakers will be able to secure these helps from their pastors for this meeting. A limited number of copies of the last two are still available and will be sent on request. "At Work in the Homeland"—25 cents each).

"At Work in the Homeland",—By Dr. R. W. McGranahan, pages 143-166.

"The United Presbyterian Church"—By Dr. W. E. McCullough, pages 237-246.

"The United Presbyterian"—Of May 18.

"The Christian Union Herald"—Of May 18.

"The Annual Report of the Board of American Missions"—pages 15-18.

"The Message of Home Missions Congress No. 2.

Some Topics for Program Discussion:

1. The two-fold Result of Home Missions—Salvation of souls and Salvation of country.
2. The Home Missionary an Evangelist.
3. The Home Missionary a patriot.
4. Our nation's debt to our Home Mission patriots.
5. Evangelism first—the Home Mission motive.

THE LAND IS GREAT

"The land is great which knows the Lord,
Whose sons are guided by His Word.
Where justice rules 'twixt man and man,
Where love controls in act and plan,
Where breathing in his native air
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—man's best estate."

GOD BLESS OUR NATIVE LAND

God bless our native land,
Firm may she ever stand
Through storm and night!
When the wild tempests rave,
Ruler of wind and wave,
Do thou our country save,
By thy great might!

For her our prayers shall rise,
To God above the skies,
On Him we wait;
Thou who art ever nigh,
Guarding with watchful eye,
To thee aloud we cry,
God save the State!

Politics in India

By Dr. Harris J. Stewart, Gujranwala, India.

(Continued)

At first this announcement (of a Round Table Conference) seemed to have made a favorable impression even on the non-co-operating Congress leaders. But it gradually became evident that this generous offer would be rejected by them; and two months later, on the last day of 1929, the Congress in annual session at Lahore passed an action which was called a "declaration of independence" asserting that their goal was "the attainment of complete independence for India", and that they would not co-operate in the Round Table Conference. They also authorized a campaign of Civil Disobedience. This was initiated by Mr. Gandhi, who had been made dictator by the Congress, on March 12, 1930 when he began his famous march to the sea to manufacture salt in defiance of law. It has already been mentioned that for purposes of revenue, and as an inheritance from Native rule, the Government of India has a monopoly of salt and forbids its private manufacture except under certain restrictions. The revenue levied through the sale of salt is in this way distributed throughout the vast population of India, a small contribution being made by each consumer of salt, the price of which is never beyond the reach of the poorest. It is difficult to understand how such a small tax could be represented as burdensome or unfair, but it had been exploited for political purposes as a symbol of the Government's autocracy in spite of the fact of its indigenous origin, and it was at this point that Mr. Gandhi decided to begin his campaign of civil disobedience.

"MASS ACTION"

The breaking of the salt laws did not in itself seriously embarrass the government, nor affect its revenue, but other forms of civil disobedience were introduced by the Congress leaders and widespread agitation was conducted which brought about a serious state of affairs. Many riots occurred, and the creed of non-violence, so much emphasized by Mr. Gandhi, was by no means scrupulously observed by his followers. The Government was compelled to employ force, and make many arrests, and by the middle of May, 1930, Mr. Gandhi and many other Congress leaders were in jail. In addition to genuine Congress activities a good many terrorist outrages occurred during the year including the throwing of bombs and assassinations, or attempted assassinations. The Congress leaders have officially condemned such methods, but can hardly escape the responsibility for having aroused the sentiments which produced them, or the open sympathy shown for the perpetrators. On the other hand, the Congress leaders officially called upon the troops and police to disobey the orders of government, made systematic efforts to abuse the police, and provoke them to excesses, in order to arouse public indignation against them, and even made feeble attempts to set up a "parallel government" of their own by means of unconstitutional courts, etc. In short, the Congress made a deliberate at-

tempt to subvert the Government by what Lord Irwin described as "mass action"—which he declared, "even if it is intended by its promoters to be non-violent, is nothing but the application of force under another form" —"exactly analogous to a general strike in an industrial country which has for its purpose the coercion of Government by mass pressure as opposed to argument, and which a British Government recently found it necessary to mobilize all its resources to resist" (in England). America has lately had experience of the same kind of tactics employed by "bonus marchers" in Washington. Connected with these subversive activities of the Congress an exceedingly dangerous situation arose in the N. W. F. P., where, alone in India some of the Mohammedans declared themselves on the side of the Congress, contrary to the expressed decisions of Mohammedan leaders elsewhere. The frontier is at all times looked upon as turbulent. but the savage rioting and lawlessness which now occurred exceeded anything since British influence was first extended to this region. These disturbed conditions continued throughout a large part of the year threatened a disaster of the first magnitude, which was however, averted by the skill and alertness of the authorities.

The mass of Mohammedans in India remained aloof from the Civil Disobedience campaign. They declared it was an attempt on the part of the Hindu majority to acquire dominance over the minority communities, of which the Muslims are the chief one. Some classes of Hindus and other communities also condemned it, or dissociated themselves from it. It is not therefore to be supposed that the country as a whole took an active part in it. In fact the great mass of India's rural population probably took very little interest in it. Such success as attended it was due to systematic organization and agitation carried on by the Congress, and though it called forth the extraordinary exercise of powers on the part of Government to suppress it, it never succeeded in seriously hampering the normal functions of administrative machinery. It therefore failed in its main object of paralyzing Government.

Meanwhile Lord Irwin had announced that Government would not be deterred by the Civil Disobedience Movement from pursuing plans for the Round Table Conference, which met duly in London in November (1930), though the Congress was not represented at it. A surprising development of this Conference was the attitude then adopted by the representatives of the Native States. Two-fifths of the area of India, and one-fifth of its population is not under direct British rule, but under that of numerous Native Princes who enjoy independent rights within their own territories subject to Great Britain as the paramount power with whom their predecessors concluded treaties when Britain was extending her authority over the country. These Princes, though representing indigenous Indian rule which existed before the setting up of the British *raj*, have been generally understood as looking askance at the home rule movement fostered by politicians in British India (as the portion directly administered by the British is called),

inasmuch as it threatened their own personal and independent rights as rulers. Congress politicians appear to aim at setting up democratic institutions in India, and such might well fail to harmonize with the governments of the Native States. However, a federal system of government in which these States might become partners had been envisaged by the Simon Commission, and was favored by Government, though it was anticipated that it would be some time before the States could be persuaded to enter it. But at the Round Table Conference a readiness to enter into the scheme on the part of leading Native Princes emerged, and gave hope of the solution of one of the chief difficulties in evolving a practical scheme of self-government for all India; though later events have showed that, even here, there are still barriers to be overcome. No solution, however, was obtained at this time for the thorny problem of the protection of the rights of minority communities. Nevertheless, the tentative principles worked out for the future self-government of India at this first Round Table Conference, and accepted by the British Government in a public announcement made January 19, 1931, were of such an advanced character as to justify the Government in India in making another gesture of conciliation by the unconditional release from jail of Mr. Gandhi and other Congress leaders in order that they might have unfettered opportunity to discuss the terms of the new announcement and the situation created by it. In announcing this decision Lord Irwin said, "My Government will impose no conditions on these releases, because we feel that the best hope of the restoration of peaceful conditions lies in discussions being conducted by those concerned under terms of unconditional liberty. . . . I am content to trust those who will be affected by our decision to act in the same spirit as inspires it. . . ." It is to be remembered that the Congress' orders for the prosecution of Civil Disobedience were still in full force, and that movement was still going on, though Government had succeeded in suppressing it to a large extent. In spite, however, of the militant attitude of many Congress leaders, Mr. Gandhi announced that he was coming out of jail with an absolutely open mind, and it seemed for a time as if the confidence expressed by Lord Irwin was not misplaced. A remarkable series of conferences now followed, first among the Congress leaders themselves, then between them and the prominent Hindu participants in the Round Table Conference belonging to the Liberal (or moderate) Party who had returned from England, and were appealing to their friends of the Congress party to adopt a more conciliatory attitude; and finally between Mr. Gandhi, as the representative of the Congress, and Lord Irwin himself, who acceded to the request to receive in private interview at his house his erstwhile arch-enemy and symbol of the forces working for the disruption of the ordered government of which he was the head and representative. What went on behind the doors closeting these two remarkable personalities piques the imagination as we think of the Hindu patriot-saint in his loin cloth and the English Christian nobleman discussing these grave problems.

(To be continued)

Notable Women of the Bible

By Miss Elizabeth Waite, Rushville, Ind.

SPURGEON once said, "Every great character is worth studying". To our group, this is especially true of the notable women of whom we read in the Scriptures. Let us turn, as it were, the leaves of a well worn Bible, and we can pause to catch a glimpse of the women in their oriental settings, sometimes colorful and again drab, but always showing the influence of God's compassionate love.

The recall begins with the tragic story of Eve, the mother of the human race, who furnished Milton with the theme of "Paradise Lost". Another tragic story,—Hagar's prayerful cry was answered and a son and head of a nation was saved. Sarah, the wife of Abraham, was famed for her beauty; Rebekah, courted by proxy, was a lovely bride; and Rachel was finally won by the persistent Jacob. We first see Miriam hiding near the little life-boat of the infant brother Moses, and afterward on the shore of the Red Sea, leading the Women of Israel with her sounding timbrel and joyful song. Others follow in succession:—Zipporah, the wife of majestic Moses; Rahab, the faithful friend of Israel; the busy tabernacle workers; Deborah, who judged the Hebrew nation and proved woman's capacity for public service; and Jephthah's daughter, whose tragic history has touched every heart. Then follow the artful woman, Delilah, who caused the downfall of Samson; Hannah, an ideal mother; and Ruth, the gleaner. The touching scene, in which Ruth refuses to be separated from Naomi, elevates her to the noblest womanhood. We turn the pages that depict Michal, the protector of David, and Abigail, who casts her gifts at the feet of the destined king and her heart along with them. Bathsheba cares for the infant Solomon, whose royal glory in after years eclipses that of all the monarchs of the East.

Some of the strongest and most attractive characters are among those royal women, whose personal charms and heroic deeds are the admiration of every reader. We remember the thrill that came when first we read of the Queen of Sheba appearing in oriental splendor at the Court of Solomon. What history is more interesting than that of Queen Esther, what character more beautiful! Queen Vashti asserts her independence, more willing to lay aside her imperial grandeur than to be the slave of the haughty king.

We pause to recall the delightful story of the Syrian Captain's little maid and those of the widow of Zarephath, the Shunammite Woman, and Athaliah, the conspirator.

We have not mentioned the story of a woman whose name has become a byword and which stands for all that degrades womanhood. The career of the notorious persecutor Jezebel closed when she was hurled from a window of her palace. Would that such power and ability among women might never again be used as Jezebel chose!

We turn through an Old Testament book, rich in poetry and lesson, but which brings to us, as women, a taunting reproach. It is not Job but his wife who breaks down under the

trial. Without the least thought of their obligation to God, she counted Job's possessions all their own, not as a trust, and so uttered a grievous complaint when they were taken away. She had not learned to say as her husband did, "The Lord gave and the Lord hath taken away", but in the words of Satan, she counsels him "to curse God and die". We recall Job's answer, "Thou speakest as one of the foolish women speaketh". Satan has always used the tongues of foolish women. But, we rejoice that there was a far larger number with strong traits of character, interested in the causes for the uplift of the people and employing their talents to praise God.

Some of the most illustrious women of the Bible are yet to be mentioned. The Virgin Mother who gave to the world the "Holy Child"; Elizabeth, mother of John the Baptist; Anna, the aged prophetess; the Woman of Samaria. The sisters of Bethany present a delightful domestic picture; Mary Magdalene cleansed by the Saviour's power; the woman whose hand of faith touched the Saviour's garment; the poor widow, who cast all her money into the treasury; and the Jewish mothers who brought their children to Jesus. Herodias and her daughter show a different environment with its pleasures, as they play so prominent a part in the festive scene that night in the banqueting hall of Herod Antipas. We remember the widow of Nain; Salome, the ambitious mother; the woman accused of sin; and the women at the tomb, with love and devotion so intense. Then come Sapphira, the false witness, and her fearful retribution; Dorcas, the friend of the poor; Rhoda, the humble gatekeeper; Lydia, the hospitable hostess; and Priscilla, the tentmaker, a fine example of the dignity of labor. Our resume closes with the lovely characters of Phoebe, a servant of the church, and Lois and Eunice, grandmother and mother of that remarkable boy, Timothy.

In this company, we have pointed out that one woman had entirely left stewardship out of her life. She did not recognize the source from which all earthly blessings come. It is our purpose now to point to ways in which many of the women of the Bible proved themselves stewards even though they had not the modern conception of stewardship, with the exception of tithing. Calkins in "A Man and His Money", defining stewardship, says, "Stewardship is the attitude of a Christian toward his possessions. But it is very much more than this. Stewardship is the Christian law of living". To quote another writer, "A steward is not bound legally to perform certain tasks, but he is bound by loyalty and devotion."

STEWARDSHIP OF SERVICE

As our first example, let us think of Miriam. Her name is not mentioned in the beginning of the Exodus, but we can imagine that her presence animated the spirits of her people. After the passage of the Red Sea, Moses sang that glorious ode, beginning "I will sing unto the Lord, for he hath triumphed gloriously". Then Miriam took a trimbrel in her hand, and followed by the women of Israel, their voices thrilled over the dark waters of the Red Sea, "Sing ye to the Lord, for He hath triumphed gloriously: the horse and the rider hath he thrown into the sea". In after generations among the Jews, the memory

of the gifted prophetess was long remembered, associated with that of her illustrious brothers, as Micah spoke, "For I brought thee out of the land of Egypt, and redeemed thee out of the house of thy servants, and I sent before thee Moses, Aaron and Miriam." We hear little more of Miriam, and that little not to her credit. She led with Aaron in the complaint against Moses because of his marriage with a Cushite. When she used her gift of wisdom, the talent of music, and the power of leadership in serving God and His people, there was joy in her heart as well as on her lips, but when she permitted jealousy to enter, service ceased; in fact, she delayed the whole company, for in Numbers 12 we read, "The people journeyed not till Miriam was brought in again"—following the affliction of the dreaded leprosy. What a lesson in stewardship!

A proclamation was made throughout the camp of Israel that every man and woman, who had a willing heart, should bring an offering unto the Lord and everyone who was wise-hearted among them should come and make all that the Lord had commanded. The acceptable materials were specified as well as the work to be done in preparing the furnishings of the Tabernacle. Soon the people came, bringing bracelets, earrings, rings and other pieces of gold, silver and brass. And we read, "and all the women, who were wise-hearted, did spin with their hands, and that which they had spun, both of blue, and of purple, and of scarlet and of fine linen." In such quantities were these free offerings brought, that another proclamation was made, "Let neither man nor woman make any more work for the offering of the sanctuary. And the people were restrained from bringing." These Women of Israel were stewards, working through faith, for they were determined to turn deaf ears to the voices of murmuring and of disbelief, which were constantly sounding around them. Hoping for no earthly reward, seeking no worldly glory, sacrificing ornaments most prized, and keeping back neither time nor talent, they gave all out of pure love to God.

Another woman with talents, rightly used, was Deborah, a prophetess, who judged Israel. We must not picture her a pompous ruler. "Her canopy of state was the shade of the palm tree; her rule of judgment, the law and testimony of God; her motive, the inspiration of the Almighty; her aim, the glory of God and the good of her people; her reward, the testimony of a good conscience, the respect of a grateful nation, the admiration of future generations and the smiles of approving Heaven." Only a steward of God could be given such a record by a historian.

Courage has been reckoned an attribute peculiar to men, but eclipsing the masculine sagacity and fortitude of the day, Deborah furnishes us with an example of patriotism and martial bravery. When the sword of Israel had to be drawn, it was wielded by manly hands. Barak came in for a share of the danger, the labor, and the praise. Deborah was the directing head; he, the active hand.

(To be continued)

Foreign Correspondence

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

NEW NAMES ON THE ROLL

By Miss Alice M. Grimes, Minia.

It is now a little more than a year since I came to Minia to superintend the Evangelical Girls' School here and I must confess that it was with not a little trepidation that I looked forward to the ordeal which lay ahead of me, for I recalled all too vividly a remark made in my presence when the appointment of my predecessor was under discussion. A veteran missionary remarked, "I do not think it wise to send her there. She being our first appointee to that school the people there will expect her successor to speak Arabic as well as she does. We are storing up future difficulties for some one if we make that appointment." Nevertheless the appointment was made and now some three years later this first superintendent was off to another field of labor and I was on my way to meet the difficulties which had been prophesied a few years before with their far from comforting echo ringing in my ears, and ardently wishing that the Mission might have seen fit to give more serious attention to one wise friend's warning. However, time is a very efficient agent for the softening of blows, and in the course of the past fourteen months both the patrons and myself have made an at least partial recovery.

Having come from a school where it seemed impossible to fill the classrooms it was difficult for me to learn to turn children away, even when we did not really have room for more. The natural result was overcrowded class rooms. This year I have had to learn to say "No", and I have been obliged to turn away many because we had no room for them. A few of our girls of last year dropped out when they failed to achieve promotion at the end of the year, and more desirable ones have taken their places.

Previously we have had a number of Moslem girls in the Beginners' Department but very few in the Primary Department. This year, however, a number of Moslems came in from other schools. The teachers of the Bible Classes were a bit anxious concerning the outcome when they found that these girls did not wish to participate in the Bible Lessons. However they assured them that nothing was required of them except to sit quietly and refrain from disturbing the class, and this they did. At first some of them made ostentatious efforts not to appear interested but before long they were openly attentive. One day when the girls were reciting selections from memory one of the Moslem girls raised her hand. When the teacher turned inquiringly to her she said, "I know those verses", and she proceeded to recite them correctly and with apparent understanding and appreciation.

At about this time several of these girls went to their teacher after the weekly Christian Endeavor meeting on Friday afternoon and said, "Why are our names not on the roll of the Society? We can answer with Bible verses as the others do." Since then they have taken part in the meeting.

We ask for your prayers for these girls and for all those with whom we are brought into contact day by day and for us whose privilege it is to teach them, that they may come to know Jesus and to accept Him as their Savior.

REVIVAL IN THE VILLAGES

By Miss Jeannette L. McCroy, Minia.

Since coming to this District the last of September I have been spending my time doing regular work in several meeting places where the

workers were getting discouraged and the spiritual life seemed to be at a low ebb. Then the rest of the time I was going around over the whole District, trying to visit the workers in the different centers, getting a birds' eye view of the needs, and organizing Women's Meetings wherever advisable. So far I have visited thirty-three centers but I understand that there is work going on in seventy-five so I have not yet visited half of them.

At first this large District looked like an impossible proposition when I realized its size and realized that I could not visit many places often. However, several pleasant experiences have already come to my knowledge which show me how far reaching may be the results of merely an occasional visit.

In October I had the pleasure of spending ten days on the Ibis and from this boat we were able to visit several villages out across the river. One day, as we were moving from one village to another, we decided to stop at a place where an Evangelist was living and visit him for an hour or two since we had no time to remain long enough for the evening meeting. The evangelist had not yet returned from the other town where he had spent the Sabbath but his wife was there so we went to call on her. Immediately she asked if we would not go out to call in some homes. As many women had followed us down the street and into the meeting house I suggested that she and Mrs. A. A. Thompson go out to the homes and I would remain and conduct a meeting for the women there. I had four meetings in less than three hours. First for about thirty-five women; then for about fifty children; then for about twenty more women and at last one for five women who had come in late.

When the evangelist's wife came back I asked her about organizing a Women's Meeting and she replied that she had tried but they would not come. I talked to them for a few minutes and they promised that they would come so we chose Sabbath afternoon for the meeting. A few weeks later I was back to visit and I learned that at the first meeting there were seven women out; at the second there were twenty-two and then the men became interested and asked for a meeting, too, so the women changed their day to Thursday and the men have Sabbath. This second time I visited the village there were one hundred men out to the Sabbath Morning service and fifty-five women besides boys and girls. The church was crowded until there was no more seating space even on the floor. A real revival is taking place there now.

A few weeks later I was asked to go to Tanbady for a Sabbath Day. When I arrived I discovered that the evangelist there was the same as in the former village. As soon as he saw me he asked me to start a Women's Meeting that day with the same program upon which we had decided in the other village. He said it had meant so much to the church work in Gindeya that he hoped it would bring about a revival in Tanbady as well.

Oh, when I see the results from just getting in touch with the villages for a few hours it makes me long to spend all of my time out there. These faithful workers of ours can do so well when they get a few suggestions from us and oh! how willing they are for the suggestions. Again I say I am happy to be out here.

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia.

BUSY DAYS IN GOREI

By Miss Viola Bayne, R. N., Gorei.

Our winter and rains have just ended and we are all busy and anxious to get out into the homes and villages again. I have been working in the homes and with mothers and housewives and find my part of the work very interesting as well as heavy. One little realizes how many people there can be in a hut until a visit is made in the village. This afternoon in our midweek prayer meeting for native women we had 48 women. Yesterday we met in a home for Bible lesson and had a very good time both in study and visiting. This is the first home meeting since rains ended and we have been invited back for every Wednesday afternoon. I am so glad for a home in this neighborhood.

I might report our women's prayer group meeting on Monday afternoon just after lunch. We have met but three weeks but the meetings are growing.

The West's go on furlough in the spring and we shall miss them greatly from the work. Dr. Dougherty is our only Foreign Board representative here, but we continue to pray for an Evangelist, who will come to Gorei and lead us and the people. There is such a large field for evangelism we wonder how our little contribution can help at all, after we have the duties in our assigned departments.

The clinic work is busy enough and the Day School about as large as can be handled with the number of teachers we are able to afford.

The following story has just come to me from one of our boys. He has written the story of his own life and I have asked to send it to you. He has been a most remarkable boy and recently had a tragic and yet victorious experience.

"SOMETIMES TROUBLE IS GOOD"

When Fedrary Sahali Georgus fought Dejazmach Joetae he carried away many people from Sayo and brought them to Gorei. At that time my mother and baby sister were brought from Sayo to Gorei, with these people who were captured by Fedrary.

In Gorei, these captured people were divided into sections of the country and my mother and my sister went to the Hurumoe chief Fedrary Corbaso (interpreted meaning Billy Goat). Their group lived there in that section for two years. A proclamation was made by the Ras Tasama, who was then the head over all of Walego, that all these captured people could return to their own country or stay in Gorei according to their liking. When this was heard the Fedrary gave my sister to his soul father (Priest). My mother protested because my sister was a free child but the Fedrary said my sister would be taught to work. My mother would not allow my sister to go alone and so went to live in the priest's house too. They lived together there for two years. My mother then married a man who came up from Shogala country. They quarrelled and my mother went back to live in the house of the priest who had been good to her. I was born in that house soon after. On the fortieth day I was baptized. When I was seven years old I began the alphabet with this friend priest. In the church I had some work to do. I brought fire for the Deacons, lighted the lamps, carried the Bible, shook the timbrel, helped with the drums, and slaughtered sheep for sacrifice offering.

When the American Missionaries came to Gorei I came to church the first Sabbath and then to school to Mr. Shields. After two weeks the Priest heard of my coming to school

and I had to leave because he objected. After Dougherty's were in Gorei one year I came to market two days a week for Mrs. Dougherty. I did this work for about two years and then Mrs. Dougherty sent me to the American Mission school but I went to the house of my master to sleep. After eight months the Mission school was closed and then I went to the Government school and Mrs. Dougherty paid for my food and clothes and books. I then went to live with my mother who lives in another house in Gorei.

When Dr. Dougherty came back from his country one year ago I went to work in the clinic but always my master is asking me for money. I gave him money until I grew tired and when I refused he shut me up.

The master is an old man about ninety-four years of age and has had leprosy for two years. He had both feet bandaged because of his leper sores. I was afraid in his house and refused to eat food with him. My food came to me from the Mission.

The first night in the house where I was chained, I dreamed that my friend Daniel said to me, "if you take off the chains from your feet I will give you this candy." I loosened the chains from my one foot but he refused to give me the candy until I had loosened both chains. He then gave me the candy and I ate it all. When I opened my eyes I thanked God for being with me and I knew by this sign. I had a little English Testament which I had never carried before but I had put it in my pocket before going to court. When it fell open to Acts 12, I read the story of Peter leaving the prison. I never read it before but had heard the story.

The second night I dreamed of Mrs. Dougherty coming from the garden with mud on her hands. She asked me who had tied me and then she washed her hands, and loosed me. When I wakened again I knew that God was with me and promised my life to Him if he would release me.

Peter was released from prison by His Angels because the Christians prayed and I was taken out because Christians in the American Mission prayed. The Doctor was my Angel sent by the prayers.

After three days my friends gave me a Hallelujah feast in the new house. After we ate and finished Ato Muletto made a nice speech and Mrs. Walker prayed and Miss Bayne gave me a nice Bible. Inside the Bible are these words, "In all thy ways acknowledge Him and He will direct thy paths".

I had been a Christian in name, but never gave my life to Christ until I was in trouble. For two terms I served as "King" and for one term I collected flowers for the juniors. I was the "King" of the Juniors the first time the Juniors went out to teach in the villages. I have taught in the villages every dry season since I was "King" of the Juniors. I ask you, my friends, to pray that I shall not be hindered from keeping my promise to God. God helped me and so I say, "trouble is good sometimes".

TO PRESBYTERIAL RECORDING SECRETARIES

Please rush names of delegates *not yet reported* to the Convention Secretary. A complete roll of delegates is being made in Pittsburgh for the convenience of members and guests of the big meeting. See that your report is in, at as early a date as possible.

—Convention Secretary.

Editorial

MRS. JOHN P. WHITE, Editor, 136 East Market St., Xenia, Ohio.

MOTHER AND DAUGHTER

The beautiful picture which adorns our second page is full of sybolism for us at this time. This Memorial which is in the chapel of Wellesley College, Wellesley, Massachusetts, stands as a tribute to the high ideals and noble service of a worthy woman, Alice Freeman Palmer, who was the second President of the college, for a period of years.

This is the work of Daniel Chester French "the most classic of American Sculptors" and the picture is used by the gracious permission of his daughter.

To quote Rilla Evelyn Jackman this is a "type of mother, loving, anxious, ushering the young graduate, her lamp lighted at the altar of that college, to her place of service in the world." In this beautiful composition Mr. French has indeed portrayed the spirit of Alice Freeman Palmer on Commencement Day. Again, one can almost hear her say, "Learn something beautiful, see something beautiful, do something beautiful each day of your life".

The picture of this mother and daughter suggests to us the W. G. M. S., if she has been faithful to her trust, who has trained her every daughter, has given her not only knowledge but has led her to the true source of spiritual power, and with the Book of life in her hand and the lamp lighted from above, now sends her forth to radiate light in her place of service in the world.

* * *

"LOOKING BACKWARD—THINKING FORWARD"

Our Fiftieth Anniversary is a time for recounting events of the past fifty years, recalling outstanding experiences, marking each new step of advancement, praising God for all He has been able to do through us.

But this is not all. We must "Think Forward" and plan for the days to come. The articles in this number of the Magazine are presented with the thought that in every church a joint meeting of all the societies will be held either in May or June, when the Mothers will call the daughters, study "The Family Tree" and give inspiration to the girls that they may plan for larger growth in the years to come.

* * *

THE JUBILEE CONVENTION

The time for the celebration of the Jubilee draws near. Scores of women are busily engaged in preparing for this meeting. The announcements on these pages indicate that the local committee is expecting a host of delegates and visitors and is planning for their comfort. The Railroad Secretary is giving necessary information concerning transportation. The program is almost complete and will appear in the June issue of the Magazine.

Are there any problems in local or presbyterial organizations? Are

there any questions in the minds of the delegates? Those in charge wish that such questions or problems be brought to the convention where they may be discussed, and if possible answered.

* * *

PATIENCE IS NEEDED

Humanly speaking, the present condition of the missionary cause is serious and depressing. The sharp cutting back of fruitful work in so many countries; the political insecurity of so many missionary lands; the recall of missionaries whose divinely planned lives will be either inactive or occupy, apparently, a place of God's second choice; the acid attack of the Laymen's committee on missions at a time when they needed encouragement: all of these conspire to make a picture that might easily bring an honest believer in the Gospel to tears.

But there are two sides to the missionary enterprise: a human side, and a divine side. The human side is visible. We see it expressed in flesh-and-blood missionaries, mission boards, and missionary hospitals and equipment. But the divine side of Missions, the initiating, and by far the more important side, is invisible. And possibly, if only our filmy eyes could see, something is happening in the realm of the invisible that should cheer us on in dark days like these. Who knows but that God, by the quiet communication of needed graces, may not be preparing us for far more useful ministry in years to come. Surely the human move now is to be patient until God makes the next step plain.

We are reminded of a most puzzling experience in the days of the Hebrew nation. Promised over and over again by the Lord that they should become great and their light should shine, they were obscured in the land of Egypt. In that darkness Joseph had spoken in death, words like these: "I die, but surely God will visit you". Some must have thought that the promised day would not be long. But days passed into months, months into years, and years into centuries. Three lagging centuries went by, and then the delayed light shone. It carried under it a Moses, and in the Lord's good time they entered the promised land. They had to learn that God works slowly, and that the mastered grace of patience is the one sure way to progress.

"The world was prepared for man through countless milleniums. Man was prepared for the advent of Christ through long centuries. Nineteen hundred years have effected comparatively little in incorporating the issues of Christ's work in the consciousness and characters of mankind. Much of that slowness of the progress of Christianity is due to the faithlessness and sloth of professing Christians. But it still remains true that God lifts His foot slowly, and plants it firmly, in His march through the World." "One day is with the Lord as a thousand years." To do our present missionary task thoroughly, yet to adapt ourselves patiently to the "majestic slowness" of the Lord, will be the way to ultimate victory.

God has promised large things for the church. He has given large things If He may often seem slow, we may at least trust him to lead us to future

accomplishment. The convention of 1933 will not be set in a jubilant atmosphere at all, but God's banner of promise will at least float over us, and while we may make drastic cuts that will prove temporary, we shall still be patient to believe that victory is ahead.

Mrs. I. E. White, Second Vice President.

* * *

THE W. G. M. S. CONVENTION

To be held in the 1st United Presbyterian Church, N. S., Pittsburgh, Pa.
June 28th to July 3rd, 1933

Allegheny Presbyterial extends greetings to all who are planning to attend our Jubilee Convention. We are looking forward to entertaining you at that time. We hope to make your stay with us as pleasant and comfortable as possible. We are expecting this to be an eventful occasion, when we will greet women who have long been associated with the work of our church, and those who have more recently joined our ranks. We ask that you join us in prayer that this Convention may be a blessing to all who attend.

Chairman of the Local Committee,
Mrs. Wm. T. Lytle.

* * *

ENTERTAINMENT OF DELEGATES

Lodging and breakfast will be provided for regular delegates, missionaries, members of the Board and those taking part in the program.

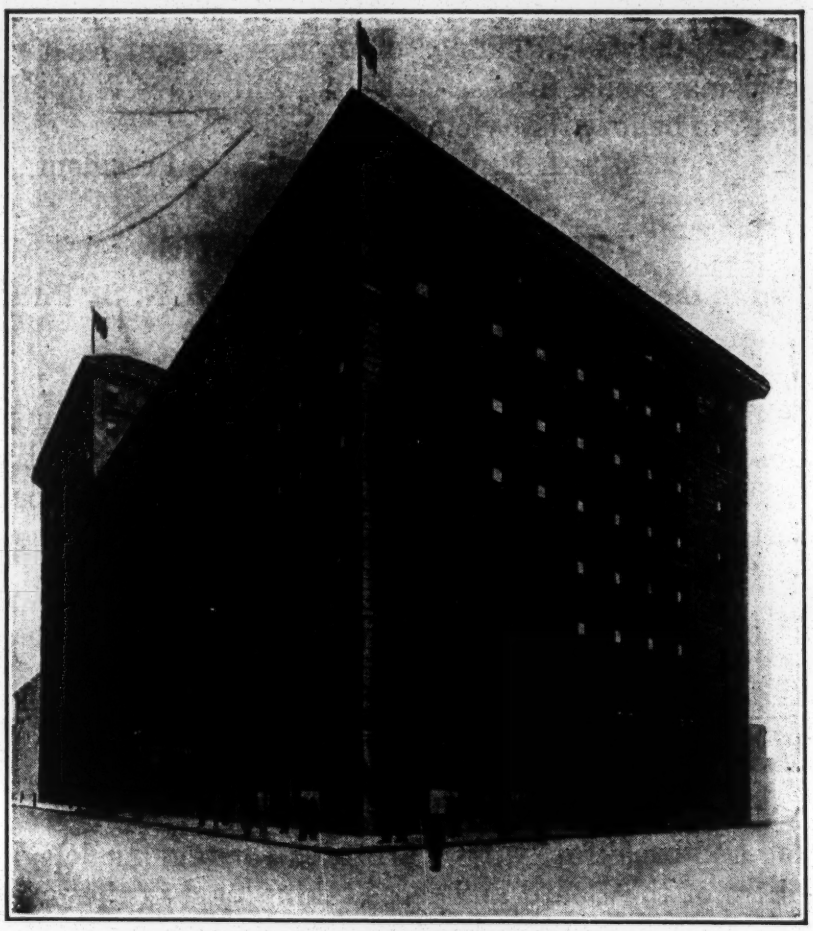
Life Members, Life Directors and visitors may be accommodated for lodging at rates given below, at the Fort Pitt Hotel, corner of Tenth Street and Penn Avenue.

Room with running hot and cold water,
Single person .....$1.25 per day.
Two persons, double bed .....$2.00 per day,
or $1.00 per person.
Room with bath and toilet, single.....$2.25 and 2.50 per day.
Double bed room, two persons .....3.00 per day,
or $1.50 per person.
Outside rooms with twin beds and bath,
Two persons .....$3.50 per day,
or $1.75 per person.

Will all who plan to attend the convention, whether delegates, Life Members or visitors, please send names to Mrs. J. L. McBride, 6901 Prospect Ave., Ben Avon, Pa.

The Pittsburgh Railways Company sells "tokens" at the rate of three for a quarter. Delegates will require an average of four tokens each day.

All delegates arriving by train will please notify time of arrival and station, when making reservations with Mrs. McBride. Trains bringing delegates will be met by Committee wearing badges marked W. G. M. S.



FT. PITT HOTEL, PITTSBURGH, PA.

On Saturday afternoon the delegates will be taken for a trip of inspection to the Aged People's Home and Columbia Hospital in Wilkinsburg and to the Orphans' Home in Valencia. Reservations for the trip should be made at the 1st Church at a table designated for that purpose, at the same time the delegates register, or no later than Thursday. No charge will be made for transportation, but luncheon will be served at the church at 12 o'clock, for 30 cents, before starting on the trip.

Delegates will find placards in the church telling where luncheon may be procured on other days at reasonable rates.

* * *

RAILROAD INFORMATION

Suggested advice to members of W. G. M. S. respecting reduction authorized on the Certificate Plan for members and dependent members of their families.

A concession of one and one-half fare on the "Certificate Plan" will apply for members and dependent members of their families attending the meeting of

United Presbyterian Church, General Assembly,
Women's General Missionary Society, and
Young People's Christian Union,

to be held at Syria Mosque, Pittsburgh, Pa., June 28—July 3, 1933, and these arrangements will apply from the following territory:

Central Passenger Association territory
Trunk Line Association territory.

The following directions are submitted for your guidance:

1. Tickets at the regular one-way tariff fare for the going journey must be obtained on any one of the following dates (but not on any other date) June 24 to 30, inclusive. Be sure that, when purchasing your going ticket, you request a Certificate Plan CERTIFICATE from ticket agent, *Do not make the mistake of asking for a "receipt".*

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train on which you begin your journey.

3. *Certificates are not kept at all stations.* It is suggested that you inquire at your home station and ascertain whether or not agent can issue through ticket and certificate to place of meeting. If not, the agent will inform you of the nearest station at which they can be obtained. In such case, you should purchase a local ticket to the station which has certificates in stock and from there buy a through ticket to place of meeting and at the same time ask for and secure a *"certificate plan" certificate.*

4. Immediately upon your arrival at the meeting, present your certificate to the endorsing officer, Rev. W. J. Grimes, D. D., Chairman of Assembly, as the reduced fare for the return journey will not apply unless the certificate is properly endorsed by him and validated by a Railroad Special Agent as provided for by the certificate.

We also have pleasure in advising that if any members present return portions of round-trip Clergy tickets, such return portions may also be counted, if necessary, in arriving at the required minimum attendance of 100, under the Certificiate Plan regulations.

* * *

IMPORTANT NOTICE!

All programs from the Loan Department are to be in the office by June 1st. No further loans will be made until after the close of the WGMS Convention in Pittsburgh, June 28 to July 3.

* * *

QUESTIONNAIRE

1. Where was the first missionary society of our church organized?
2. Who was the first woman accorded the honor of speaking before the General Assembly?
3. Who suggested the first Thank Offering?
4. "The best girl she ever knew"—Who?
5. What proportion of India is not under Birtish rule?
6. Where did a boy believe in dreams?
7. Where did Moslem girls want to recite Scripture verses?
8. Who held four meetings in three hours?

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

A DEVOUT EXPRESSION OF GRATITUDE IN GIFTS AND SERVICE

For some time the eyes of the church have been turned to 1933 when we would celebrate the seventy-fifth anniversary of the formation of the United Presbyterian Church.

God has richly blessed our church and enabled her to carry the light of Jesus Christ to needy places in our country and into India, Egypt, Sudan, and Ethiopia.

Very soon we will celebrate this happy birthday and all will rejoice in the opportunity.

At the same time will be observed the fiftieth anniversary of the organization of the Women's General Missionary Society.

Realizing God's goodness through all the years in the work accomplished and with the desire to more nearly complete the task, our 1930 Convention adopted five Objectives as a challenge for the Jubilee year. These have been kept before us month by month and have stimulated us to more faithful service in our organizations for all ages, in our deepened spiritual life, in our faithful stewardship and in a clearer vision of the need of missions. No doubt many presbyterials have completed organizations in every congregation. Some societies may have the joy of seeing their entire membership active in the different phases of the society work. The lives of members have been quickened and the privilege of being co-workers with Him has become a joy to members who formerly were not interested in this great task.

As we review the fifty years of our history, we have great reason for gratitude. The missionary information and inspiration afforded the societies have kindled a zeal for missionary service so that through the years there has been a continuous supply of young lives dedicated to the Master for work at home and abroad. Their willingness to go, and the willingness of parents to let them go and of societies to help them go has carried the Light to the multitudes not knowing the Savior and His plan of salvation. In the backward look we rejoice over the greatness of God's blessing. Such a review of the years prompt us to fully meet the fifth Objective—A DEVOUT EXPRESSION OF GRATITUDE IN GIFTS AND SERVICE.

The first work undertaken by the W.G.M.S. was sending missionaries to the Indians at Warm Springs, Oregon. As the work developed another station was established and a chapel for services was built in a different section of this same reservation, and another at Tama, Iowa. Through all the years the missionaries to the Red Men have carried Jesus Christ to the needy ones by the example of the Master, ministering to the sick, feeding the hungry, cheering the discouraged. We have reason to express our gratitude for the lives of many Indians dedicated to Him. These people appreciate the work for them and their gratitude was expressed very earnestly through an interpreter by Robert Smith, one of the elders in the Warm Springs congregation when he said, "For fifty-four years I have known Jesus Christ as my Savior. He has been my guide and helper. If you had not sent the missionaries to us we would never have known Him." Such words of gratitude should cause rejoicing in our hearts.

Not long after the organization of the Women's General Missionary Society the General Assembly asked the women to assume the support of the unmarried lady missionaries on the

foreign field whose salaries were not pledged. There were ten of these and the women feared they might go in debt if they should take this added responsibility but after much prayer they decided if God wanted them to undertake greater work He would provide the money. Their faith in His promises was realized. They assured the support and God abundantly blessed the ten with health and strength for long years of faithful service. As this roll is called all will express gratitude to God for the lives of these first missionaries supported by the Women's General Missionary Society and the work accomplished by them.

Miss Anna Y. Thompson went to Egypt in 1871 and was recently called from noble service to her reward. Her life a blessing throughout the entire mission field of Egypt.

Miss Margaret Smith began her work in Egypt in 1872, faithful in all work and a benediction to many as she founded the Fowler Orphanage.

Miss Elizabeth McCahon went to India in 1875. Willing and faithful in her service for her Master during all these years.

Miss Rose McCullough began work in India in 1879 and is still carrying the Light of Jesus Christ to the women and children and is a blessing day by day to many.

In this group were two sisters: Miss Cynthia Wilson and Miss Rose Wilson. They served their Master until ill health compelled them to relinquish the opportunity of serving Him in their beloved India. They returned, one having given forty-three years and the other thirty-two years of service. They have both been called home to be with their Master Whom they loved and served.

Miss Mary J. Campbell went to India the year following the organization of the Women's General Missionary Society and has been wonderfully used of God not only in the education of the girls but has had the great opportunity of going throughout the whole of India preaching temperance. She is still active in this great movement. Her name stands on our Roll as Honorary Missionary.

Miss Josephine White went to India in 1884. She was a devoted worker for forty-five years and was called home in 1929. Her body lies in her beloved India.

Dr. Maria White, having completed her training in the medical profession, dedicated her skill, her devotion to her Lord and her love of suffering humanity, to a land in great need of medical care and to a people sick and in need. She has healed the bodies and continually pointed them to the Great Physician. For forty-seven years she has continued a blessing.

Miss Emma Dean Anderson, a name loved in the childhood of many today because of her letters to the children found in the *Youth's Evangelist* of years ago. Her love for India as portrayed in these life stories has been manifested during the entire fifty-two years in India. Whatever her location, her life's devotion was poured into the task. The Home she established and the care she gave to the orphan and the needy women have always stimulated our faith and prompted gratitude. Now as she goes into different societies and presbyterials and we listen to her story we praise God that we have had a part in the great work of the Women's General Missionary Society.

As we review the lives and work of these first ten we note that these have given five hundred and two years of combined service.

Five have been called to their reward and five are still in His service. We are all looking forward to seeing at least three of these on the platform on Jubilee Day of our Convention.

As we review the years of work among our colored people we find the same devotion and loyalty.

The missionary work among the Mountain people was begun in 1910.

The work accomplished during the twenty-three years gives great reason to express our gratitude by gifts and service.

To help us meet the challenge of this Objective take the entire roll of missionaries both at home and abroad supported by the Women's General Missionary Society through the fifty years. Read the list slowly and thoughtfully and all will unite in praising God for calling out to His service such capable, consecrated and loyal workers.

During the years many women north, south, east and west have given of their time, strength and talent to the work of the missionary societies and to the different presbyterials forming the great organization of the W.G.M.S. Stimulate the spirit of gratitude by recalling a list of workers that have helped you in your spiritual life and express your gratitude to God for these blessings. Praise God for the blessings on the missionary efforts during all the years of organization.

Life Members

SENIOR LIFE MEMBERS
$25.00 each.

261. Janet Armstrong, Mumford, N. Y. In memory of her aunt, Margaret Armstrong.
262. Mary A. White, Marissa, Ill. By her sister, Mrs. John E. Simpson.

SENIOR LIFE MEMBERS
$25.00 each.

From March 1, 1933 to April 1, 1933

1. Mrs. J. I. Graham, Omaha, Nebraska. By W. M. S., South Side.
2. Agnes Huddleson, Los Angeles, Calif.

Bible Readings

621. Matt. 7:16.
622. Luke 7:1-9.
623. Matt. 11:36.
624. Matt. 12; Mk. 3; Luke 8.
625. Luke 12:5.
626. Luke 12:15-21.
627. Matt. 8; Mk. 8; Luke 8.
628. Mk. 5:39; John 11:11.
629. Isa. 53:6.
630. Matt. 9:36; Mk. 6:34.
631. For what were the Rechabites noted and who were they?
632. Where recorded that the glutton and the drunkard were to be stoned to death?
633. Who is the winebibber and where described?
634. Who wrote that the drunkard shall not inherit the kingdom of God?
635. Who was the Nazarite?
636. What command did God give to Aaron and his sons after death of Nadab and Abihu?
637. What did Paul have to say about drunkenness?
638. What did the prophet have to say about those who "err" through strong drink?
639. Where is wine called a mocker and the user of it unwise?
640. Where recorded that some godly people were charged with drunkenness?

BIBLE LESSONS GIVEN IN TANTA HOSPITAL
(Last of Series) No. 4
EVENING

1. In contact with God.—Ex. 33:1-17.
2. Sin separates from God.—Isa. 59:1-8, 19-21.
3. God loves sinners.—Lk. 15:11-32.
4. Remedy for sin.—Num. 21:4-9.
5. Birth of Christ.—Lk. 1:26-38; 2:1-20.
6. God's testimony.—Matt. 3:1-17.
7. Testimony of miracle (Blind.—John 9:1-41.
8. The judgment.Rev. 20:11-15.
9. Foretells His death.—Matt. 16:21-28.
10. The crucifixion.—Mk. 15:16-21.
11. Appearances after resurrection.—Lk. 24:13-34.
12. Sinners must repent.—Mk. 1:14-20.
13. Conversion of Cornelius.—Acts 10:-1-48.
14. Happy experience of saved.—John 10:1-18.
15. Unchanging Word of God.—Matt. 5:17-20.
16. The invitation.—Lk. 14:15-24.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.

2. To give loyal support to each of the Seven Departments.
3. To so increae the Special Fund as to include an object in Egypt.
Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Chartiers Presbyterial — Second Washington, Pa. The Service Circle. President, Mary Beeson.

Chartiers Presbyterial — Second Washington, Pa. Alpha Mu Sigma Society. President, Esther Manson.

Chartiers Presbyterial—Venice Y. W. M. S.—12 members. President, Milocent Herriott.

Spokane Presbyterial — Third Spokane Fidelis Circle—6 members. President Lois Johnson.

Steubenville Presbyterial—Knoxville Lois Kingan Society—11 members. Motto: "Give Christ your best."

Colorado Presbyterial — Pueblo Teen Age Circle.

This last society has been very busy the past months learning about missions. The girls are trying to become acquainted with missionaries, each one aiming to correspond with either a home or foreign missionary, no duplicates to occur.

Last month a new society in Pontiac, Michigan was noted. The name was unusual and no explanation was given of it. The correspondent has sent in the meaning of the words. Perhaps you already know them. "Wo-he-lo" is the combined word. "Wo" is *work*; "he" *health* and "lo" *love*. "Wohelo" is a candle lighting service or ceremony in the Camp Fire organization.

TWENTIETH ANNIVERSARY CELEBRATION

On Thursday evening, March 9th, 1933, the Young Women's Mission Circle of the 6th U. P. Church, N. S., Pittsburgh, Pa., reached its twentieth milestone and celebrated the event at the annual dinner and business meeting held in the church on that date.

At 6:30, when all were seated for dinner, Mrs. Dittmar presented the musical surprise of the evening, "The Cecelia Quartet", consisting of Mr. Ross Gauger, Mrs. Roby and Mr. and Mrs. Kottman. This was a happy beginning, for at intervals through the program the quartet sang old and familiar melodies, accompanied by the pianist, Mrs. F. J. Scott. The room and tables were beautifully decorated with crepe paper, spring flowers, ferns and two large lighted birthday cakes, each containing twenty candles. The menu cards were green, shaped like shamrocks and very decorative as the color scheme was yellow and green. Their were one hundred and eighteen present—many former friends and members as well as most of the eighty-seven comprising the present membership, enjoying the occasion. Everyone sang "Auld Lang Syne" after which Mrs. F. J. Scott had the invocation. A delightful dinner was then served and many happy greetings passed from friend to friend.

After dinner, the president, Mrs. Effie Gauger, presented "The Circle of Today" thus calling the meeting to order. Very excellent reports were given of the past year's work by the retiring officers and various committee chairmen. Then came the election of a new corps of officers, which was in charge of Miss Florence Wal-

ters, chairman of the nominating committee. While the tellers were counting the ballots, several musical numbers were rendered by the quartet and Miss Helen MacGregor, the secretary, gave "A Look Backward", reading the outstanding events in the history of the Circle since its organization in March 1913. This presentation was very interesting, recalling some sad and many glad moments to some of the older members who were present. Some of these members because of illness or distance could not be present. From these out of town friends, letters of greeting were read, gladdening the hearts of all who heard. The quartet sang "Flow Gently Sweet Afton" and Dr. Scott led in prayer. Then the tellers gave the result of the election.

As the names of the officers were read, they came forward and after being presented with flowers, read in concert Edgar A. Guest's poem, "The Puzzle of Life". Then all rose and sang "Blest be the tie that binds" and repeated the Mizpah benediction, thus bringing to a close a very pleasant and worthwhile meeting in the life of the Circle.—This was reported by the Circle's editor, Marie Prentice.

DOINGS OF ONE SOCIETY

By Marie Prentice.

During this last quarter we have had four very worth while meetings. In December Mrs. Shields from Khartum, the Sudan, visited us as the guest speaker and presented a lovely Christmas message telling how Christmas was celebrated over in the desert where pine trees are not to be found and where a native tree is used instead, and how the spirit of Christmas prevails just the same although celebrated in a different manner from our Christmas.

In January Mrs. Arthur B. McBride of Sewickley, Indian Secretary of the WGMS, brought us word from our North American Indians, the Missions at Tama, Iowa, Simnasho and Warm Springs, Oregon. The room was appropriately decorated with Indian articles and a camp fire and several girls of the Circle were in Indian costume and sang Indian songs.

The subject for February was "Many Nations in our Midst". The room was decorated with flags from all nations. The girls of Our Elizabeth McKibben Mission Band, recently organized, gave a flag drill and Miss Marie Hendricks, a mission worker from the Cosmopolitan Center in the Woods Run Section of our city, told of her work among the foreign speaking people.

Our March meeting marked the 20th anniversary of our Young Women's Mission Circle.

Our Cheerio and Busy Bee Committees have been very busy this past year and I am sure have carried out the command, "Be ye kind one to another". They have taken baskets filled with fruit at Christmas time, valentine novelties on Valentine's Day and flowers and candy at Easter time to the Home for the Aged in Wilkinsburg, the Christian Home for Women on Liverpool St., N. S., and to the aged and shut-ins of our own congregation. The "Busy Bees" have indeed been busy making all kinds of articles for sale. They put on a minstrel show three times in the last three months. They are a great asset to our treasurer and without them our funds would be very low at times, but they always seem to meet the emergency.

YOUNG WOMEN'S SPECIAL WORKERS

MRS. RUTH LOBAUGH WALKER

Mrs. Walker was born September 5 near Conoquennessing, Pa., and spent her girlhood days in this vicinity. White Oak Springs was her church. She graduated from Butler high school and attended Slippery Rock Normal and Margaret Morrison of Carnegie Institute of Techonology, Pittsburgh.

Among Mrs. Walker's activities

pursued since a student are the following:—school-teaching, Y. W. C. A. secretary in a government office in Washington, D. C., and now a missionary.

MRS. RUTH LOBAUGH WALKER

Mrs. Walker was married during the war. Her husband was a flu victim during the terrible influenza siege. While in Washington, she attended Wallace Memorial church. She became a student volunteer and when opportunity offered, accepted appointment to Ethiopia. Her station is Gorei where she is busy teaching those under her care, seeking to lead them to know Christ.

She and her co-workers need your prayers for patience to endure their many trials and temptations; for success in impressing the truth on the minds and hearts of boys and girls especially, whether in the school room, in the junior society or out in the market place or on the streets or highways.

MISS MARY E. COIE

Mary E. Coie was born December 24—almost a Christmas gift! Her home was out west, Nebraska perhaps. Her college days were spent in Tarkio, Mo., where she graduated. In 1919 she accepted appointment to the Sudan. Part of her service has been as a teacher in the William Little school at Wadi Halfa. The last years have been spent in the Khartum North Girls' Boarding School, the Mission having closed the school in Wadi until a more suitable location may be found.

Miss Coie has been assisting in the care of the boarders in the Girls' school, helping to make the school more of a blessing to the children.

As to what object Miss Coie might crave prayer for, there is possibly nothing she would desire more than intercession for ability to reach the minds and hearts of her little charges; also, that those who wish to become Christians may not be hindered by their Moslem parents and friends. She has written several times for the Magazine telling of the trials of these young converts, and asking for prayer on their behalf that they may be able to go the whole way, even to open confession and

MISS MARY COIE

baptism. To become a Christian in a strictly Moslem community invites persecution such as our forefathers were called upon to endure in Scotland, France, England and other European countries, yes, probably more inhuman treatment than most of our ancestors suffered.

MRS. CAROLINE POLLOCK

Mrs. Pollock did not give us her birthday but she has one! Part of her life, probably all of it until she took up mission work, was spent in the far west—if Colorado is in this catalogue.

Her husband died in 1923 or 1924.

After seeing her two children safely through college and to the place they could carry on, she began to look around for something just as constructive to do. Being public spirited and missionary-minded, it was not strange that a call to Frenchburg to mother the boys and girls in the dormitory drew on her mother-heart. In 1929 she took up her labors. This winter (1932-33), illness laid hold on her and at the doctor's orders, she has been compelled to give up her work for the present. She has gone to California to try to recuperate. Mrs. Pollock will welcome your prayers in her behalf.

GIRLS' BOARDING SCHOOL, PASRUR, INDIA

(Permanent Special)

In 1900, there was famine in India. Miss Emma Dean Anderson fell heir to some children whose parents had died or were unable to care for them. On visiting the stricken area, Miss Anderson was impressed with the urgent need for help. By writing for the church papers in America, she spread the need before the eyes of the readers. Sympathy was stirred and pocketbooks were opened and some suffering was overcome. Again in 1902, famine stalked. Again Miss Anderson went to the scene of suffering and death and rescued a carload of little waifs. Of those who survived of these wretched little ones and the ones she already had, she started a school. She came on furlough in 1902. The following have served in turn as head of the school since that time:—Miss Mary A. Lawrence (1902-08), Miss Josephine Martin (1908-15, and Miss Dora B. Whitely (1915- —). Miss Whitely has a birthday on December 19, not so far from Christmas. Her birthplace was near Canonsburg, Pa. She was graduated from Muskingum College and went to India in 1911. As the principal of this school, she will covet your prayers for herself, her teachers, (most of whom were graduated from the school), and the girls and little boys, 160 or more that are under instruction there. The experiment of permitting little boys to attend seems to be successful. Of course only lower grade boys are admitted. Miss Whitely's salary is not a Young Women's Special object, but she is very important to the conduct of the school, the permanent object for special support.

MISS SALLIE E. DICKEY

Miss Dickey was born on the longest day of the year, June 21st, also the most beautiful. She says—"Brookville, Pennsylvania, is my ancestral home where my forebears have always lived,—part of the time on a farm a few miles out of Brookville and the rest of the time in the town.

MISS SALLIE E. DICKEY

"My adopted home is the place where I open my trunk and dress it up in a cover,—a very bright one,—for a few weeks or a few months, as the case may be. At present it is South Lake St., Aurora, Illinois.

"My work as presbyterial missionary in Chicago Presbytery is varied,—helping in the general work in the church in every organization. It includes teaching, speaking, putting on pageants, etc., but mostly in calling on Sabbath School and Church people of the neighborhood who have no church home.

"The needs of the field? They are as varied as the needs of the in-

dividuals. Just now there is dire need of work for almost all of our people, speaking in a temporal way. Spiritually there is great need of reviving. Our young people need much training as do the children.

"Pray first for me that I may be kept faithful and patient and able for the strenuous work that every day brings. Pray that our special services may contribute to the needed reviving and that our people may keep faith in these trying times when most of them have no work at all and the others but little."

MRS. EVA JOHNSTON ADAMS, R. N.

"I first saw the light at Higgston, Georgia. I am the second child in a family of nine children. We were reared in a modest home on my father's farm and taught to work.

MRS. EVA J. ADAMS

This lesson learned from my father and mother makes it easy for me to do the work in my adopted home here in Jubilee hospital.

"Our work is very much handicapped this year but the work of the world is suffering from the same malady—depression! Our nurses' training school had to be dropped. However, the work has increased but more than seventy-five per cent is charity. Our needs are sheets, spreads, gowns, quilts and blankets.

"Pray that those of us on the field may be enabled to measure up and serve the sick that come under our care."

GIRLS' CIRCLE PROGRAM MOTHER'S BIRTHDAY PARTY

For June

Mrs. J. C. Smith,
1860 Shaw Ave., East Cleveland, Ohio.

INVITATION—Use Birthday Invitations with the dates, 1883—1933. Correspondence cards would be good with Birthday stickers, and the following verse:

Our meeting's in honor of Mother
And Mother herself will be there
With the "Tree" of her faithful descendants.
What kind of fruit does it bear?

(Birthday Celebration of Mother W.G.M.S.)
Time—Place—etc.

POSTER—Upper two-thirds of poster, "The Family Tree" without printing, except the date as shown at the bottom of the tree, and the words, Mother's Family Tree. Below,

What kind of tree
May this one be?
Just come and see,
And you'll agree
"This Tree, I'm sure,
Was grown for me!'
(Place—Time—etc.)

This Program is planned in honor of Mother W.G.M.S's. Fiftieth Birthday. Mother W.G.M.S. should be impersonated by a member of the Women's Missionary Society, if possible. If not, by one of the girls in old-fashioned clothes. Use a large poster of "The Family Tree" during her talk.

PROGRAM

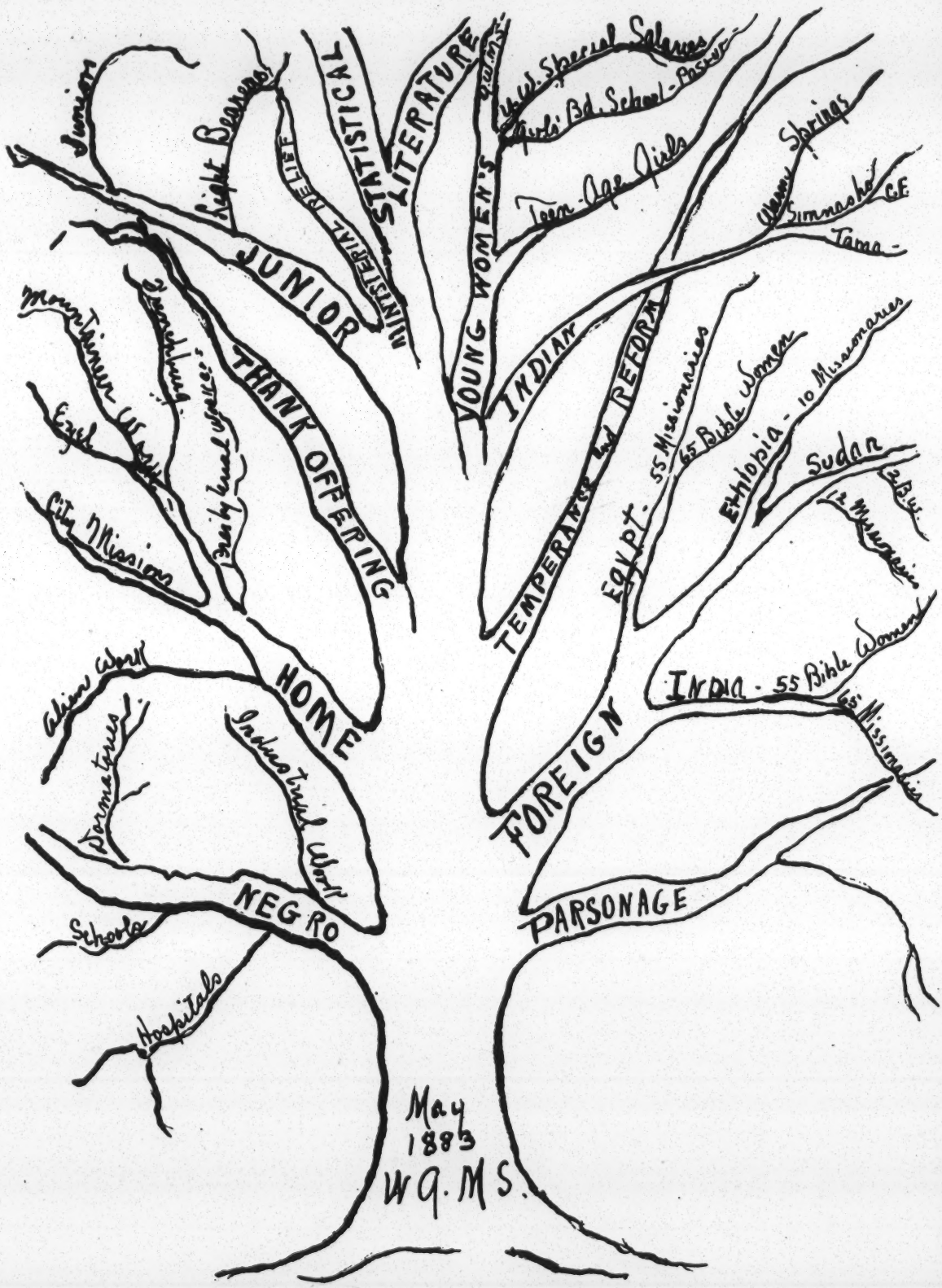
PRELUDE—(softly) Piano and Violin, or Piano,—"For the Beauty of the Earth". Bible Songs Hymnal No. 174.

CALL TO WORSHIP—
Leader:

For the wonder of each hour
Of the day and of the night
Hill and vale, and tree and flower
Sun and moon, and stars of light.

Response (In unison)

Lord of all to Thee we raise
These our words of grateful praise.



Our Family Tree

SOLO—"To the Hills I Lift Mine eyes".

SCRIPTURE—Psalm 1. (In reading this psalm substitute "girl" or "woman" for "man", and use the feminine pronoun instead of the masculine. Be familiar with the change before using it in devotion service.)

PRAYER—Thanksgiving:

"For the Beauty of the Earth
For opportunities of service
"Open Thou our eyes that we may see".

Leader: This evening we are to have as our honored guest Mother W.G.M.S. As a tribute to her one of the girls will speak briefly on, "Our Heritage" (History of W.G.M.S. See this number of *The Womens Missionary Magazine*. 5 min.)

Leader: I want to introduce to you one whom we love and with whom we share our labors, Mother W.G. M. S. This marks her Fiftieth Year of service for the Master. I have asked her to tell of her family and the work done by the members.

Mother W.G.M.S.: I can tell best about my family and explain the work of each by showing you our "Family Tree". It is *your* tree, too, you know. A modern lecturer declared that "some family trees need to be sprayed", but we know that ours does not, nor does it need to be pruned. We will admit, however, that its growth is likely to be at a standstill, and its fruit be undeveloped, unless it is more faithfully watered by intelligent interest and fervent prayer, cultivated by faithful service, and fed by gifts of love. As you see by the tree I have served for fifty years. I have Seven Beautiful Daughters, of whom I am proud. One by one they have assumed my work, and they are presiding over the Seven Departments into which it is divided, each directed in her endeavor by a member of the Women's Board. (Use tree—point out limbs and branches as they are mentioned).

One daughter is working in the Foreign Department, presided over by Mrs. J. D. Sands. See how that limb branched—Egypt, India, Ethiopia, and Sudan. And what fruit-bearing! In Egypt fifty-five missionaries and sixty Bible women, besides maintenance of Martha McKown Hospital at Tanta, and a number of Boarding Schools, Day Schools, Clinics, Community Centers, Child Welfare Work, and a Rest Home for missionaries. In India—sixty-five missionaries and fifty-five Bible Women, four hospitals, besides Ladies Bungalows, Dispensaries, Boarding Schools and Day Schools. In the Sudan we have two Bible Women and twelve missionaries, besides a Bible Women's House at Khartum North and a Girls' School there. In Ethiopia we support ten missionaries, and maintain George Memorial Hospital, our missionary residences, and Girls' Boarding School at Addis Ababa.

Another daughter works in the Home Department, under the direction of Mrs. William S. Cook. There are several branches of this Department, also, as you see. One is the Mountaineer Branch where we have complete control and support of Frenchburg and Ezel mission stations, supporting the superintendents and teachers at these stations. Under this Department are also City Missions and Alien Work. (If fuller description of these branches is desired, see W. M. M. July 1932).

Then I have a devoted daughter working with Mrs. Ada Kerr Wilson for the Negroes whom we serve at Camden and Prairie, Ala., and maintain, or help to maintain hospital service, schools, dormitories, and industrial work at other Missions.

There is another daughter working in the Indian Department with Mrs. Arthur B. McBride directing. She loves her work with her Indian friends so much that she has complete charge of three familiar stations, Tama, Iowa; Warm Springs and Simnasho, Oregon, and a newer work at Celilo Falls, Oregon, not so far from Simnasho.

I have a daughter, too, with architectural tastes, building parsonages and laying foundations for effective

work all over our church—Mrs. W. P. Wiegering. The value of her work can hardly be estimated, for it helps to provide places for pastors and home missionaries to live in congregations which could not finance this needed service otherwise.

Then I must tell you of my sympathetic daughter who works in the office of the Treasurer, Mrs. J. B. Hill, for the Department of Ministerial Relief, helping to make easier the declining years of faithful servants of God who have given of themselves and of their means so largely in their able years.

Then, of course, you know the twins, who look so much alike, and whose work is so closely connected that it is done in one department, that of Temperance and Reform, under the enthusiastic leadership of Mrs. Harriet S. Boobyer.

These seven beautiful daughters are all working away from home, you see. One of my greatest comforts is my unmarried daughter who lives at home and helps with the younger ones. She finds her inspiration from Miss Ida B. Little, Young Women's Secretary. She helps interest the young women in her seven sisters away from home, lest they be forgotten, contributing to the work of each that the Young Women may be linked up with the Seven Departments, that in later years they may carry on the work for which I, their Mother W.G.M.S., am responsible. Besides that, she has her own *Special* Work in which she has also interested her younger sisters, the Teen-Age Girl. Since she is here at home, I want her to tell of her own Special Work. (President of Y. W. Society, or other young woman, tells of Y. W. Special, school supported, salaries, etc., giving material in current number of Y. W. Special Workers, pictures, etc. See Y. W. Department, this magazine.)

Mother W.G.M.S.: Then, of course, we can't forget Junior. He helps in the work of his Seven Sisters, and he and his baby sister, Little Light Bearer, also have a special work of their own under the direction of Mrs. W. R. McMunn. Thus you see we are all being trained along the same lines. All my kindred, my Christian sisters, my daughters, and the little grand children, are interested in the Thank Offering, too, led in their interest by Mrs. O. H. Milligan, giving an extra "Thank You" to our beloved Master who has guided us in our work for Him and for "Others".

You will note two other branches on our tree. We may call these "step-sisters" of the other girls. While they do not preside over departments of work, they provide "stepping stones" by which the other children may see how far we have come, and where we may step to avoid pitfalls that continually beset us, guided by Mrs. Edgar B. Murdoch, Statistical and Efficiency Secretary, and also "stepping stones" of knowledge by which we may ascend the heights which must be scaled before we can catch the true vision. These stones are placed for our use by Mrs. A. J. Randles, Literature Secretary. Two of my Christian sisters, Mrs. John P. White and Mrs. Joseph M. Heagen, have been a great aid in bringing up my children. I could not have done my work without the help of their brain food for my family, *The Womens Missionary Magazine* for adults, and *The Junior Missionary Magazine* for the children. Another sister, Miss Jennie B. Wallace, acts as my secretary and helps me keep in touch with all these dear kinsfolk.

Sing—"O God, our help in ages past."

Mother W.G.M.S.: Isn't this a wonderful tree? I give it into your hands, my dears, to care for. See that it does not wither, or bear unworthy fruit. Help it in its growth that it may bear fruit which is worthy. You are *my* helpers, but not mine alone—

"Blessed is the way of the helpers,
The Companions of the Christ."

Leader — John 15:4,5. (From memory—very reverently)

Foreign Missions

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

INDIA

The India Mission, the Women's General Missionary Society, and the United Presbyterian Church are highly honored in the recognition that has been given to one of our faithful missionaries, Dr. Jessie Phandora Simpson of our hospital in Jhelum, India, but now on furlough in America. She was called to Washington, D. C., on March 6 and was presented a gold Kaiser-i-Hind medal at the British Embassy for meritorious service as a medical missionary in India. The medal was presented by Sir Ronald Lindsay on behalf of the British Government. Dr. Simpson worked thirty years as a medical missionary. This is the second medal she has received, as a number of years ago she was presented with the silver medal. Miss Emma Dean Anderson and Miss Mary J. Campbell who served for so many years in India have also received the silver Kaiser-i-Hind medal.

Miss Emma Dean Anderson who has had so much experience in travelling over the world and who has had many unusual adventures has had a new experience in that she was in the midst of the earthquake in Long Beach, California. She was in an automobile travelling along the main street when the terrible shock came. She said it was dreadful. She stayed in the automobile for three nights afterward as she was afraid to stay in a house. She was rather badly shaken up but has now recovered and has been visiting in San Francisco and enjoying California very much. She is kept busy making speeches and is having some very good meetings. She turned her face eastward about April 18 and expected to stop in Colorado for a few days on her way home to Pennsylvania.

A number of missionaries who have been planning to come back to America left India on March 30. Those returning are Miss Lois Buchanan, Miss McCahon, and Miss Mary Martin; Dr. White, Miss Mary Logan and Miss Roma Beatty. Four of these do not expect to return to India. The India Mission is feeling very sad indeed at losing these faithful workers each of whom has served for more than forty years in India.

EGYPT

Miss Ethel Weed is due to come to America this Spring on regular furlough. She has had charge of the Gabbary School in Alexandria which closes the last of May. She will probably arrive in New York when the Seventy-fifth Anniversary Celebration is in session and hopes to attend a part of the Jubilee Convention of the Women's General Missionary Society in Pittsburgh.

Miss Sarah Meloy is planning to take her midterm vacation in America as she feels she needs an entire change of climate.

Miss Roxy Martin, who has been in the Ezbekia Day and Boarding School in Cairo for twenty-four years, has been appointed by the Mission to do follow-up work. She speaks of how they all miss Miss Thompson and of what a beautiful life was hers. She says: "I do not remember ever seeing her really ruffled or cross under any circumstances. Her influence was wonderful not only with the missionaries but with all classes of people."

The girls and women of the missionary societies of the United Presbyterian Church in Washington, Iowa, sent three Christmas boxes to Egypt—one to Miss Ella Barnes in the Fowler Orphanage in Cairo, one to the P. M. I. in Assiut, and one to our American Hospital in Assiut. These three boxes contained the following articles: 24 dolls dressed by

the girls of the Margaret Owen Circle, 22 doll quilts, 4 house dresses, 2 little girls' dresses, 12 sewing bags (filled), 1 large quilt, 1 pair pillow cases, 1 scrap book, Christmas cards and Valentines, some new goods, 1 pair hose, a few pencils, and some candy. These women and girls are very much interested and wanted to know of more things they could do to help the missionaries. They are hoping to send a box to Luxor next. We are glad indeed to know of the interest of our women in the missionary cause and we pray that they may be greatly blessed in their service for the Master.

SUDAN

Miss Blanche Soule has written of her trip on the ocean. The first two days were not very comfortable. She said: "I could not have believed that a ship could roll as ours did without something serious happening to the ship. Yesterday our captain told us he had been on this ship for two years and in bad storms but he never had seen, nor could he have believed, that this ship could roll as she did for the first two days. When we were through the Gulf Stream sailing was better and for some days it was very delightful. We stopped about two o'clock one morning at Gibraltar and expect to stop at the Balearic Islands, and spend one day in Marseilles and one in Naples." Miss Soule reached Alexandria April 1st and expected to go directly to the Sudan as she is anxious to relieve Mr. and Mrs. Smith. Mrs. Smith has been quite ill and is needing her vacation very much.

Mrs. Adair arrived in Khartum North from Dolieb Hill with her two boys and the two little Crabbe girls. The Crabbe baby was ill so they immediately took her to the hospital. According to the last report Mrs. Crabbe is somewhat better but she is still very ill and it will be necessary for her to come to America on account of her health.

Miss Mary Jane McKnight reports a very good conference for women workers this year. She was tired when it was over for she had the Bible Study in Arabic. That would not be particularly easy in English but in Arabic it took a lot of preparation. It was a helpful program and she thought nearly all the teachers and Bible women got into the spirit of the Conference and really got spiritual food from it. Miss McIntyre had put in a lot of work before with various groups, especially in the study of the work of the Holy Spirit, so they were well prepared to enter into the discussions.

Miss Isabel Blair and Miss McKnight hope to go to Palestine on their way home. They are planning to sail from Haifa or Beirout by American Export for New York some time in May. Miss McKnight thinks she will be able to get to Pittsburgh for at least one day of the big meetings.

Miss Aulora McIntyre writes: "We are having our Christmas vacation in January as we who teach in the homes prefer to take our vacation when our Moslem pupils have theirs—that is during the Ramadan fast and the feast that follows it. Our teachers have had a busy time, beginning work on July 4th and our first break has been this vacation. They have been very faithful and our records show that December was the best month in our history. The new lesson books ("One Hundred Lessons in the Bible") which we had printed and which have been used for the first time this year have greatly facilitated the Bible work and the teachers have been able to cover more ground in the same time and to do the work more thoroughly. Our roll for December reached 276. Seventy-six girls have been reading the Scriptures for themselves this year. I do not know the exact number of girls enrolled now in the two cities of Khartum and Khartum North but with forty who are studying in Atbara I am sure we have not less than

five hundred girls who are given this opportunity to know Jesus Christ as their Saviour."

ETHIOPIA

They are having very busy days in the George Memorial Hospital in Addis Ababa as they have had many patients both in the clinic and in the hospital. They are having a big run of typhus fever and some very bad cases of pneumonia as well. Dr. Pollock reports that there is hardly a day that he gets to sit down to lunch until 2:00 p.m. as the clinics are so large.

Dr. Orr has quite recovered from pneumonia but was still weak and expecting to go to Aden for a month. This leaves a big job for one doctor in the Hospital.

Dr. Harold Wilson who has been appointed to the hospital in Addis Ababa was to leave London about March 20th. So we are glad to say Dr. Pollock will have some help very shortly.

Miss Viola Bayne of Gorei writes of their Annual Meeting which was in session from December 19 to 29 at Gorei. She said: "At that time we were privileged to see some white faces, although those faces were rather tanned by the time we greeted them. Miss White, Miss Arveson, and Mr. Russell of Addis Ababa arrived in Gorei after a short trek of twelve days, and Miss McKibben, Rev. Bruce Buchanan and Mr. West of Sayo arrived two days before them after a trek of four days. The work this year in the meetings seemed to slip off so easily and yet with much heartache too. Every meeting marked a time of spiritual uplift and every devotional hour drew us closer to our Master and our task. The meetings were thorough and full to the brim, starting at eight in the morning and sometimes running until midnight—with time out to eat.

"This has been a very busy year here. The Clinic has been as busy as usual and my afternoons have been more than full with Bible work. In fifty-three homes visited with the Bible this year I was able to present 110 lessons and teach 1,862 people. On the roads with the Victrola I met with 1,843. The work among the women gave us a special prayer group this year and this meeting, with one other on the compound during week days, totalled an attendance of 2,540. In addition to these meetings I made 244 calls in the homes because of births, deaths, sickness, parties and visits of one sort or another. The women outgrew their small classroom and with a gift from America we were able to build a large tukle seating some sixty people. We have often had seventy and eighty people in this room this year and at Christmas time after our own Christmas tree lesson and party the women returned with gifts of eggs, onions, bananas, dimes, etc., and placed them under the tree. The next day these donors returned and named a poor man or woman in the town and these gifts were carried to them and given in the name of Christ, whose birthday we were trying to recall."

The missionaries at Gorei are regretting very keenly that they have not been able to receive any of the broadcasts as their radio has not given a note in many months. Although they have worked faithfully over it they have not been able to find out where the trouble is.

We in America can hardly realize what it means to our missionaries in these isolated places to meet with their fellow workers and to see white faces. They have many trials to meet and many difficulties to overcome and they surely do need our prayers. Let us not forget to pray for all these our faithful, devoted workers daily. They are our representatives and we should uphold them constantly at the Throne of Grace.

Indian Department

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

SIMNASHO NOTES

The coldest weather of the winter came early in February. On the morning of the ninth, the thermometer here stood at 40 degrees below zero. Bur-r-r!!! One didn't need to be told that it was cold nor did one need to see the thermometer to be convinced of that fact. A few minutes spent out of doors proved quite convincing.

Early one cold winter morning, Albert Spottier, an old medicine-man was found lying dead by the side of the road about ten miles north of here. The evening before he was seen passing through the little town of Wapinitia on his way back to the reservation from Maupin, where he had been doing some shopping. Those who saw him say that he was drunk. His wife died three years ago and since then he had been living alone. Many of the Indians are expressing considerable satisfaction at his passing. So you see the Indians still fear these medicine-men, or witch-doctors as they are sometimes called. I was present at his funeral and I noticed there was neither weeping nor wailing, a very unusual thing at an Indian funeral.

W. A. Matthews.

HOW GREAT ONE MADE THE RACES

There were big folks and little folks, red folks and white folks in the assembly gathered in a circle about the camp-fire and waiting the inclination of the Story-Teller of the tribe.

The little folks, though their faces beamed in anxious eagerness, were respectfully quiet, for they well knew that the Story-Teller was sometimes inclined to be moody, and some of the company knew by experience that vexing impatience might have for its only reward a grunt of displeasure—and no story.

Tonight, however, he seemed to be in just the proper mood and certainly his hearers were—they always were.

"Once on a time long ago". Yes, by that age-old method of introduction, intended to arouse interest and provoke curiosity—the Story-Teller began his story.

"Once on a long time, Great One lived all alone, except for the animal people who were unable to afford him satisfying companionship. There was no man of any kind in all the world. Great One was very lonesome, and so he said, 'I'll make man'. First he built a great earth-oven. When this was completed, he procured some clay and moulded it into the form of a man, then placed it in the great earth-oven. After a time he removed the clay man, but was disappointed to find it had not remained in long enough.

"This clay man became the father of all the white folks in the world.

"Again Great One fashioned clay into the form of a man and placed it in the great earth oven. But again Great One was disappointed for on removing the clay he found it had remained in too long.

"This clay man became the father of all the black folks in the world.

"For the third time Great One moulded clay into the form of a man and placed it in the oven. But now he was wise by experience and more watchful. Sure enough when the third clay man was removed Great One was very much delighted, for it was baked to a perfect brown.

"This third clay man became the father of all the red folks or Indians in the world. Ugh!"

From "The Story-Teller of the Tribe"
Legends retold by E. E. Higley.

Negro Missions

MRS. ADA KERR WILSON, Secretary, 412 S. Main St., Zelienople, Pa.

BIRTHDAY MEDITATIONS

February 28, 1933

And still the milestones come and go,
The silent years pass on
Those years that brought us life and love;
How swiftly they are gone.
They've left their mark upon our brows;
They've touched our hair with gray;
Our steps grow slow, our eyes less bright
As the swift years march away.

Old landmarks fade, and are forgot;
Our joys are quenched in tears;
Our hearts are crushed as friends depart,
Felled by the ruthless years.
And yet we would not hold them back,
These years of toil and care,
Of sorrow, hope and short-lived joy;
Of grief and grim despair.

For though they brought some bitter draughts
In the sparkling cup of life,
Yet they have left us richer for
The constant stress and strife.
Through years we've learned to better live;
They've taught us how to pray,
And down beneath the bitter draughts
We found the Master's Way.

We do not judge so harsly now;
We sympathize with tears;
Our hearts are chastened, life means more,
Mellowed by fleeting years.
And so we would not if we could
Live over them again;
Thank God for what they brought to us
Of joy, or grief, or pain;

And taking courage of the past;
Rejoicing day by day;
We'll smile and sing as the years march on,
And speed them on their way.

—G. W. Wilson.

KNOXVILLE

Knoxville College is having a good year, save for the economic situation. In the fall the student body was so reduced that it was not necessary to use McDill Hall, so Miss McVey, its matron, has been used in various ways, chiefly as an assistant to Mrs. Blackburn in Elnathan Hall, where an assistant is needed. To say nothing of the long hours, from getting up time till bed time, seven days a week, it is hard for a matron to handle everything herself, especially in the evening.

There are a great many functions around the college—choir practice, play practice, class meetings, etc., in addition to concerts, lectures, athletic and religious events which take part of the young women out of the hall and leave part of them there. No matron can be in two places at the same time. If she is in the building she cannot look after those who are out on the campus and she does not like to leave the building at night with young women alone. So it really takes two to do the work right, especially at night.

CAMDEN

Despite the "Bank Holiday" and other discouragements, the work here is going on with the usual enthusiasm. The enrollment is over 350 and the attendance has been good, though some of the older boys are dropping out to do the spring plowing. The students gave a concert in the Court House, in the interest of the Annual Rally, at which quite a number of white friends were present, who were profuse in their praise of the singing. A series of meetings was conducted by Rev. Mr. I. H. Bonner which brought to the faculty and students a fine spiritual uplift.

PRAIRIE

God has been good to our people here according to the report. The people have had almost no money but they have exchanged and shared what they had. The mission has encouraged and advised them. Through the Missionary Society and the Mothers' Club, much has been done in teaching the people to do for themselves. They have depended so long upon the mission for clothing, and on the merchants for advancements, that it was feared they would suffer, as little clothing was received and the merchants have lost heavily and have not been able to receive or give credit.

However, these conditions, though hard, have provided needed discipline, and are encouraging foresight and self-help. Some have had a little help from the Red Cross, and the church members and school patrons have co-operated splendidly.

Dr. Johnson, assisted by the Rev. Mr. Kingston, held a series of meetings here which were most helpful. While at Prairie these ministers took dinner in several homes of church members. They were much pleased as they saw the progress made in home-making. Twenty-five children confessed their faith in Christ. Six obtained the permission from their parents to join our church, the others are expected to join the church of their parents. If all are received into the churches, the student body will be 100 per cent Christian. *Can we say as much for some of our white schools and colleges?*

CANTON BEND

There has been a fine school year with a most co-operative group of teachers. The domestic science and sewing departments are carrying out effectively the purpose of the Board in teaching the girls to cook and sew. "Prayers are with you as our secretary, and with each member of the Board that the Pittsburgh Convention may witness the fulfillment of the great work undertaken by the women."

A letter from Mrs. Tillie Johnson tells of 33 conversions at Miller's Ferry during the Evangelistic meetings conducted by her husband and Rev. Mr. Kingston.

This week Dr. Johnson will have a preliminary operation for cataract; after three days in the hospital, he will go home and remain 10 days with eyes bandaged; then the final operation. Please pray that he may recover his sight and be able to continue his valuable work for the Master.

Mrs. Johnson writes she had a lovely letter from Miss Finney of Tanta, Egypt, who was her English teacher at Knoxville College years ago. This letter was in acknowledgment of a little gift Mrs. Johnson sent. She continues:—"I wish I were rich that I might help the needy fields. We are praying that our dear church may lead off with a glorious revival, that there may be a lengthening of the cords and strengthening of stakes, instead of retrenchment."

ROBINSON MEMORIAL HOSPITAL MILLER'S FERRY

"By taking many preventive measures, the health of the teachers and boarding students has been good this winter. In spite of the many cases of influenza elsewhere, there were only two mild cases on the campus.

"In one of our previous letters we spoke of the girl triplets in one of our community homes. This mother wishes to express her most sincere thanks for the generous gifts from the societies that remembered them at the holiday season. The gifts were very useful and came at a most opportune time. This family is a large one and like the other people of the community, without money.

"During the winter there has been quite a bit of sickness in the community and the hospital has done a great deal to help relieve different families. We were sorry to lose a young mother who had a case of infection, brought to our attention too late to save her, although we worked hard. She left four small children, the youngest but a few weeks old.

"Two sisters, perhaps the oldest women here, have been sick all winter. The younger one is over eighty. We have taken them food, clothing and medicine as they have only a young girl—the granddaughter of one—to care for them.

"One of our local trustees has been seriously ill. We have taken him proper food while he is under the doctor's care. Another patient was a woman with an infected leg. The care she received, probably kept it from being a case of blood poisoning.

The condition of the people as a whole has been good, though some are undernourished because of not having the proper kind of food. As the Spring is opening, and the gardens are being planted, we hope this problem will be solved.

"It was a pleasure to our superintendent to visit the mission stations of the county and Snow Hill Institute during the Farmers' conferences held at each place. She talked on 'Health' laying special emphasis on the prevention and cure of pellagra and tuberculosis. These are the two diseases that are so prevalent. I talked, also, on the care of children as some give more care to their stock than to their families.

"Thus the influence of the hospital is being extended throughout the county, giving the people the instruction and knowledge they need so much."

HENDERSON

Two weeks ago the school building was finished and moving and trying to get order out of chaos was rather upsetting. The new building is not completely furnished but conditions are much better than when they were teaching just here and there.

"The workers under our board have not been handicapped as the quarters they use were not burned. The cooking and sewing departments were in Fulton Hall. Neither that building nor Jubilee was disturbed so the work under our care was carried on as usual.

"There has been a lot of 'flu' in the state but the school has not been troubled to any great extent. Very few days have been lost by either pupils or faculty. I am sorry to report the death of Mrs. Rachel Tarter, who for many years was at the head of our sewing department here. She died very suddenly from heart failure. She was in Bristol, Tennessee, and her husband, who was in Henderson, did not get the message in time to reach her before she passed away. Pray for this husband, who in his sorrow, has the added burden of a sub-normal child.

"It has been a rather hard year for Jubilee Hospital. There have been patients, but so few have been able to pay, and it is hard to turn a person away who is suffering, whether he has money or not. *It just cannot be done!*"

Reports come from our departments regularly but as one of the workers remarked: "There is so much sameness in our daily work, there is nothing to write about."

We beg for your prayers and your gifts, to help in the uplift of our colored people. *There is much to be done!*

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

The Chairman of the Junior Exhibit Committee of the W.G.M.S. Convention in June will be Mrs. Walker H. Francis. Mrs. Francis requests that all packages intended for the Exhibit be mailed in time to reach Pittsburgh on June 22. Please address your packages as follows—Junior Exhibit, First United Presbyterian Church, Union Ave., N. S., Pittsburgh, Pa. All articles should be plainly marked with the name and address of the Society sending them. We hope that the Exhibit at the Jubilee meeting of the W.G.M.S. will be a good one. The Juniors of the Southern Mission Stations and of India have been at work for some time on their contributions to the exhibit. We are sure that these exhibits will be interesting.

JUNIOR WORKERS' MEETING

The Third Annual Banquet of the

Junior Workers' Association of Philadelphia Presbyterial was held on Tuesday Evening, March 28, 1933, at the Boulevard U. P. Church.

A dinner was provided by the ladies of Boulevard Church; while this was being served, we sang various songs from the Song Sheets at our places, directed by Miss Emma Fish, superintendent of the Juniors of the entertaining church.

The program for the evening was in charge of our President, Mrs. Charles McGowan. We were entertained by a reading from Miss McDermott which was more than enjoyed by all.

Ten Churches were represented at the Banquet with an attendance of 35, namely: 2nd, 7th, 12th, Fairhill, Woodland Ave., Oak Park, Boulevard, Dales Memorial, 1st Germantown and Mayfair.

The officers of the past year were again elected for the ensuing year, which are as follows: President, Mrs. Charles McGowan; Vice President, Miss Elsie Robinson; Secretary, Miss Mary C. Muller; Treasurer, Miss Mary E. Ross.

The speaker of the evening was Miss Mary E. Stevenson, who has been interested and worked with the children of the Primary Department and some of Junior age all her life. She said, "I have worked with children ever since I have been able. Our task is a big one. I like to think of a garden which it is my privilege to view in the community in which I work. It is a garden that is taken care of by a woman, who now is 77 years of age and in that garden 35,000 tulips bloom. One year we had the pleasure of talking to her and we asked, 'Who takes care of this garden?' She replied, 'I planted each bulb myself and there are 35,000 of them.' 'How long have you been interested in flowers?' She replied, 'All of my life.' This particular woman had a purpose to study all flowers to make a beautiful garden.

"When we think of our children, we like to think of them as a garden of flowers. Our little people come from the home, grow into our Primary department and then into the Junior department. They are wide-awake boys and girls and require a wide-awake leader. The Junior leader should have as her purpose the bringing of truth to them and so implanting it in their hearts that they will be led into the Christian life.

"These children are the future leaders of the church. The Junior leader must be so prepared for every meeting that she can hold the interest of the little folks and so instruct them that they will be prepared for the work of later years. Prayer life both for teacher and pupil is an essential part of the Junior training."

Letters from the out-of-town churches and one from Mrs. McMunn were read by Mrs. S. A. King, Jr., Secretary, who also conducted a Question Box.

Mrs. McClure, President of the W. M. S. of Philadelphia Presbyterial spoke to us for a few minutes and stressed the importance of work with the children.

Mrs. E. J. Graham, Treasurer of the W. M. S. of Philadelphia Presbyterial said that there "never was a shortage of children". That the Junior work was the most interesting work in the wide,wide world. See the flowers open and realize the wonders of God's love. Give them that real loving knowledge to teach them to pray.

Mrs. W. Harry Corson, former Junior Secretary was with us and said that she missed the work of the Juniors very much but had to give it up on account of health conditions.

We do wish that all of our Superintendents could attend such an occasion as this, for it stimulates fellowship and friendship and a greater knowledge of the work of the children.

Next year, let us make it 100 per cent attendance.

Mary C. Muller, Secretary.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

MRS. AMERICA, WHAT WILL THE SALE OF BEER MEAN TO YOU?

You are the purchasing agent for your home, you are the one who must "balance the budget", you are the one who must make ends meet. If there is less money in the family pocketbook, you must contrive, economize and agonize to feed, clothe and educate your children. It tears your heart to deprive your children of any of the necessities of life or even to curtail the little luxuries that sweeten their existence. Will the return of legalized beer traffic affect your family pocketbooks? Will the sale of 3.2 per cent beer cut into your husband's income?

Mrs. America, if your husband is a Farmer or a Dairyman, a Grocer, a Manufacturer of Ice Cream or a Dealer, the sale of beer WILL cause his business to suffer!

Under prohibition, the fruit and vegetable growing industry has risen to the present volume of more than a billion dollars a year, an industry second only to the retail food trade and employing more than a million people. The growers of cane and beet sugar have increased 50 per cent. The consumption of cereals has risen to a high level. The United States has spent Three Billion Dollars a year for Milk. The consumption of dairy products has increased 242.7 pounds per person. The grain used to produce this high quota of butter, cheese, etc., was Three Times as much as was used before prohibition by the beer and ale manufacturers. A brewery during the old liquor industry paid the farmer $130,000 a year for malt, hops barley, corn, etc., while the same plant turned into an ice cream manufacturing plant paid the farmer $400,000 a year for milk, cream and milk powder. When wartime prohibition threatened the liquor industry, the brewers swore before the Senate committee that their industry used Only Three-Quarters of One Per Cent of All the Grain produced in this country. Were these brewers lying then, or now, when they promise the farmer that they will use his surplus grain for the manufacture of beer? The ice cream industry has increased the number of its employees 95 per cent and the volume of its product 281 per cent, turning out 800,000 gallons of ice cream a year! The chain grocery business, asking spot cash, has increased by leaps and bounds.

Mrs. America, ask yourself these questions: Will children have cereals to eat and milk to drink when the father buys beer? If it takes more grain to make a quart of milk than to make a quart of beer, (an established fact,) and the national milk consumption falls off and the beer trade flourishes, will the farmer or the dairyman be benefited? Will the money that is spent for beer, buy bread or beef? Will the families that have been such good customers for fresh fruits and vegetables all the year round, have so much money for these things after part of the family income goes for beer? Have you thought that two beers a day at five cents, and it is likely the price will be ten cents, means $3.10 a month, or $6.20 a month, that might have been spent for your husband's product? Is it not likely that in the hot weather cold beer may offset very tremendously the sale of ice cream? Did you ever know the liquor traffic to improve the grocers' business or the butchers' business and pay their bills?

Mrs. America, if your husband is a Real Estate Man, an Insurance Agent, a Banker, a Dealer in Electrical Equipment or a Manufacturer of it, in the Furniture Business, the Shoe Business or the Retail or Whole-

sale Clothing Trade, the sale of beer WILL affect your husband's business.

Under prohibition, savings accounts tripled. The assets of Building and Loan Associations increased three and one-half times. Life insurance increased over 145 per cent. Homes have been bought and built in unusual numbers. Never has America been better clothed and housed. Radios, automobiles, electric sweepers, washing machines, and refrigerators have become necessities.

Mrs. America, do you think for one moment that money spent for beer will go into the bank account of the spender? That it will pay rent or buy a home ? That it will buy furniture, shoes, clothes, glassware or any legitimate product? That the homes of America will be made more comfortable and enjoyable with beer money? (EXCEPT THE BREWERS'!) That radios and electrical labor saving equipment will continue to have such ready sale with men in American homes exchanging cash for beer?

Ah, Mrs. America, you KNOW that the return of the beer traffic WILL mean something to you in dollars and cents, a cost easily computed, but had you thought of that incalculable cost to the wives of the drinkers in worry, anguish, sorrow and despair that will inevitably follow in the train of this traffic?

Literature Department

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY 1932—1933

Rainbow Empire (adult-foreign)—single copy, 70 cents, postpaid; five or more copies to one address, 65 cents each, postpaid; books called for, 65 cents each. The first edition of "Rainbow Empire" is rapidly disappearing. This book is of peculiar interest to United Presbyterians. Every family should have a copy. Send your order in soon.

How to Use "Rainbow Empire", 15 cents each.

The Up-Trail (junior-foreign)—40 cents each. *How to Use,* 15 cents each. Tickets for the trip, 1 cent per strip. Each junior needs a strip.

Facing the Future in Indian Missions (adult-home)—60 cents in paper, $1.00 in cloth.

Leaders Manual for "Facing the Future", 25 cents.

Many Moons Ago and Now (junior-home)—75 cents in paper. Directions for leaders are included in the text.

American Indian Picture Sheet, 25 cents.

DRAMATIZATIONS

We have a number of simple dramatizations for Indian and Stewardship programs. These were listed in the March issue of *The Womens Missionary Magazine.* To the Stewardship list we have added *"First Fruits"* which is suitable for an evening's program.

PRAYER CYCLE

Postpaid when money accompanies order; 10 cents each, $1.00 per doz., $7.50 per 100. See that each member has one, then try a "Spelling Down Contest".

We have no leaflets related to the topics suggested for the June program, but this issue of "The Magazine" brings to you all the material you will need for a most interesting meeting.

To Junior Leaders:

A delightful "Children's Service of Worship" is on sale at 1 cent per copy, of 25 cents for 50 copies. Enough should be ordered to give each child one.

At least twenty years ago Mrs. Tillie Johnson prepared a charming booklet entitled "Cap'n Pratt", and it was offered to our readers at five cents per copy. For some reason our Junior Leaders never became well acquainted with the story. The supply did not move. So in 1917 Miss Milligan reduced the price to 3 cents per single copy, or 30 cents per dozen, and still it did not move. Today there are enough copies on our shelves to give one to every junior leader in our church at home and abroad, and some to spare.

Now I can almost hear you say, "Well, of course! Who wants anything so old as that? It must be away out of date!" But there you are wrong. The story of "Cap'n Pratt" is no more out of date than the story of Joseph, or of Samuel. *True* stories are *never* out of date. Mrs. Johnson knew this little chap, and she had the happy faculty of making him live on paper.

Not long ago a woman said in a Junior Worker's meeting that she has used "Cap'n Pratt" over and over again. That when she asks the children what story she shall tell, invariably they say, "Cap'n Pratt".

We want you to have this booklet. Naturally it is not as fresh as it once was. But who does not show something of the wear and tear of his last twenty years? It is not soiled. Its blue cover only is slightly discolored and broken; but because it is shopworn, we make this special offer: *a single copy for postage.* We must ask postage for any order amounting to less than ten cents, because the Literature Department is not one of the seven budget departments, and it is thus we manage to live our "hand-to-mouth" existence. But where the request accompanies an order for other supplies, "Cap'n Pratt" is free. "Cap'n Pratt Goes to School" is a sequel to "Cap'n Pratt", and sells for 3 cents per copy. You will want that too.

By the first of June we will have on sale mimeographed copies of two splendid programs for Junior meetings: *A Ship Meeting* and *A Radio Meeting*—prepared by Mrs. H. E. Brown of Evanston, Ill. These programs have been used so successfully in Chicago Presbyterial that Mrs. Brown has passed them on to us. We are not yet able to quote the price, but it will be nominal.

JUBILEE SEALS

The poster that appears monthly in the Magazine, setting forth the challenge of the Jubilee, with five objectives, has been reduced, making a seal 2 x 2½ inches, the same cut with the same wording. These are made into stickers for envelopes or stationery.

These seals may be procured from the Literature Department at 25 cents per hundred.

NEW BOOKS

SONS OF SHEBA By Stuart Bergsma
Wm. B. Eerdman' Publishing Co.,
Grand Rapids, Mich. $1.00

The United Presbyterian Church has become well acquainted with Dr. Bergsma through **Rainbow Empire,** which was used as a study book by all our missionary societies and by the Y. P. C. U. Everybody will be interested in Dr. Bergsma's new book **Sons of Sheba.** It is a historical romance of the first century A. D. Dr. Bergsma has identified Jan Daraba, a member of the royal line of Ethiopia with the Ethiopian Eunuch of the Scriptures and has woven around him a story of interesting adventure, which culminates in the finding of the true Light by many of the Sons of Sheba, who are willing to suffer death rather than deny their profession.

THE UNCUT NERVE OF MISSIONS
By Cleland M. McAfee
Revell $1.50

This timely volume is an analysis of the missionary movement of today. The eight chapters are eight questions asked and convincingly answered for the benefit of those who are in doubt about the future of the missionary program of the church.

The last chapter sets forth the Critical Needs: Clearer understanding of the main objective; increase of missionary force; development of national leadership; correction of disunions that mar the work; more adequate literature for national churches and increased consideration of the whole work in the home church.

Tributes

EDNA HASTINGS

Believing that the memory of our dear friend and faithful fellow-servant of Christ Jesus will always inspire us to great zeal for His cause, we, the members of the Evening Group of the Women's Missionary Society of the First Columbus church, have voted to re-name our society "The Edna Hastings Missionary Society".

We wish to express our keen sorrow upon the passing of one whose presence among us will be greatly missed. Her life radiated graciousness, gentleness and those rare qualities of the Spirit by which she was known as one of His redeemed children. Her ready sympathy and unfailing human kindness endeared her to all who knew her.

To her cherished parents, who so lovingly, faithfully and prayerfully cared for her during her days of suffering, we extend our sincere sympathy and pray that they may be sustained in their sorrow by their Lord and Savior.

Alice Heinz, President,
Coy Dunson.

MRS. FRANK B. DILLON

The Women's Missionary Society of the Coraopolis United Presbyterian Church offers the following tribute of love to the memory of Mrs. Frank B. Dillon who was called to her heavenly home December 27, 1932. Mr. Dillon's death occurred a few hours later and thus having spent more than fifty years as life companions "in their death they were not divided".

Mrs. Dillon was deeply interested in the work of the Kingdom and was very faithful in attendance at Sabbath School, church services, prayer meeting, and missionary meeting as long as health would permit. She was a Life Member of the Women's General Missionary Society.

While God in His infinite wisdom has seen fit to take to Himself our friend and co-worker, we wish to bear testimony to her love, faith, and knowledge of Jesus Christ and her trust in His word.

To her family we extend our sincere sympathy and commend them to the Savior Whom she loved and served and who comforteth us in all our afflictions.

Mrs. A. F. Purdy,
Mrs. Minnie C. Eissler,
Mrs. Ella M. McBride.

MISS JENNIE GREEN

The Women's Missionary Society of the United Presbyterian Church of Coraopolis offers the following resolutions on the death of one of its members, Miss Jennie Green.

"For in such an hour as we think not, the Son of Man cometh." And so He came and called to her reward on February 5th, 1933, Miss Jennie Green, a faithful member of the United Presbyterian Church. The news of her death was a great shock to the entire congregation and community.

She was keenly interested in the welfare of the Church, and a faithful attendant at its services, both morning and evening, as well as Prayer Meeting and Sabbath School.

To the bereaved sister and brother we extend our heartfelt sympathy. We feel that to her is the promise fulfilled; "Be thou faithful unto death, and I will give thee a crown of life."

Mrs. W. R. McDowell,
Mrs. W. E. Purdy,
Miss Ida Ackelson.

MRS. SARAH ULRICH

Mrs. Sarah Ulrich, a faithful member of the Women's Missionary Society of Amoret, Missouri, was called to her heavenly home, February 28, 1933. In her death we have lost a dear friend and co-worker, for she was greatly interested in all the work of the church.

Her faith in God, and her cheerfulness during much physical suffering, were an inspiration to all who knew her.

Her death leaves a vacancy in our midst, but the memory of her Christian character will live on.

To her loved ones, who remain, we extend our heartfelt sympathy and commend them to the Saviour, Who said "My grace is sufficient for thee".

Mrs. P. A. Sergent,
Mrs. James Strait,
Mrs. Hugh Smith.

MRS. ALLIE GROVE
MRS. MARGERT McPHERSON

The W. M. S. of Guinston U. P. Church of Muddy Creek Forks, Penna., desires to pay a tribute of love and respect to the memory of its two members, Mrs. Allie Grove, and Mrs. Margert McPherson, both charter members.

Mrs. Allie Grove entered into her eternal rest January 17, 1933. Although her later years were spent in South Carolina she was always interested in the society and the work of the church. Mrs. Grove was truly a "Mother of Israel" having reared her family for God and the Church. One of her daughters, Miss Elsie Grove, is a missionary in the Sudan.

Mrs. Margaret McPherson entered into her eternal rest on February 16, 1933. She was efficiently filling the office of a teacher in the Sabbath School when illness came upon her, and her faithful service and liberal support in the work of Christ's Kingdom testified the deep interest she had in the Master's work, both in the missionary society and in church service.

Their tasks completed, their work finished we humbly say, "Thy will be done".

Mrs. Theodore Wallace,
Mrs. C. W. Wilson,
Mrs. Samuel Ruff.

OFFICERS OF ANNUAL CONVENTION OF W. G. M.S. TO BE HELD IN N. S., PITTSBURGH, PA., 1933

President: Mrs. E. D. McKune, 2409 Fairmont Blvd., N. E. Canton, Ohio.

First Vice President: Mrs. G. A. Quay, 353 E. Main St., East Palestine, Ohio.

Second Vice President: Mrs. I. E. White, 370 Brevoort, Columbus, Ohio.

Secretary: Miss Lillian M. Robertson, 31-75 29th St., Long Island City, New York.

Treasurer: Mrs. J. B. Hill, 1531 Denniston Ave., Pittsburgh, Pa.

Local Committee, Allegheny Presbyterial:
Chairman, Mrs. Wm. T. Lytle, 220 Ridge Ave., Ben Avon, Pa.; Secretary, Mrs. Samuel E. Baird, Harden Drive, R. D. 7, Bellevue, Pa.; Mrs. D. T. McKeag, 220 Belva Ave., Avalon, Pa.; Mrs. Albert B. Smith, 1615 Morrell St., N. S., Pittsburgh, Pa.; Mrs. E. P. McClain, 260 Watsonia Blvd., N. S., Pittsburgh, Pa.; Mrs. C. W. McCandless, 608 Taylor Ave., N. S., Pittsburgh, Pa.; Mrs. I. H. Milliken, 205 Lexington Ave., Aspinwall, Pa.; Miss Mary White, 1502 Boyle St., N. S., Pittsburgh, Pa.; Mrs. Chas. W. Fulton, 455 Forest Ave., Bellevue, Pa.

OFFICERS OF UNITED PRESBYTERIAN WOMEN'S ASSOCIATION OF NORTH AMERICA

President: Mrs. W. H. Vincent, 3552 McClure Ave., N. S., Pittsburgh, Pa.

First Vice President: Mrs. R. L. Thompson, 7116 Brighton Road, Ben Avon, Pa.

Second Vice President: Mrs. T. P. Trimble, 5927 Howe St., Pittsburgh, Pa.

Recording Secretary: Mrs. John A. Wilson, 412 S. Main St., Zelienople, Pa.

Corresponding Secretary: Mrs. Ira Gribben, 5611 Fair Oaks St., Pittsburgh, Pa.

Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissvale, Pa.

ORPHANS' HOME

Valencia, Butler County, Pa.

President: Mrs. Frank A. Gaut, Valencia, Pa.

Vice Presidents: Mrs. J. B. Graves, 1477 Dormont Ave., Pittsburgh, Pa.; Mrs. A. A. McLachlan, R. 7, Bellevue, Pa.

Corresponding Secretary: Miss Mary White, 1502 Boyle St., N. S., Pittsburgh, Pa.

Recording Secretary: Miss Clara J. Wilson, 150 N. Craig St., Pittsburgh, Pa.

Donation Secretary: Mrs. Annie E. Duff, 41 Maplewood Ave., Crafton, Pa.

COLUMBIA HOSPITAL

Penn and West Sts., Wilkinsburg, Pa.

President: Mrs. A. M. Scott, 528 Jones Ave., Braddock, Pa.
Vice Presidents: Miss Emma Mabon, 208 W. North Ave., N. S., Pittsburgh, Pa.; Mrs. W. A. Krebs, 19 Stowe St., Ingram, Pa.
Recording Secretary: Mrs. R. M. Douglass, 525 Hulton Rd., Oakmont, Pa.
Corresponding Secretary: Mrs. T. D. Edgar, 407 Todd St., Wilkinsburg, Pa.
Donation Secretary: Mrs. Howard Stevenson, 84 Emily St., Crafton Station, Pittsburgh, Pa.
Financial Secretary: Mrs. D. W. McNaugher, 2301 Osgood St., N. S., Pittsburgh, Pa.
Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissvale, Pa.

HOME FOR AGED PEOPLE

Penn and Trenton Avenues, Wilkinsburg, Pa.

President: Mrs. D. T. McKeag, 220 Belva St., Avalon, Pa.
President Emeritus: Mrs. S. B. Donaldson.
1st Vice Pres.: Mrs. C. O. Anderson, 6830 Thomas Blvd., E. E., Pittsburgh, Pa.
2nd Vice Pres.: Mrs. J. P. Cameron, 312 Lehi Ave., Pittsburgh, Pa.
N. S., Pittsburgh, Pa.
Cor. Sec.: Mrs. W. K. Given, R. D. 1, Allison Park, Pa.
Donation Sec.: Miss Nan P. Moore, 5627 Rural Ave., E. E., Pittsburgh, Pa.
Financial Sec.: Miss Annetta M. Little, 1503 Dormont Ave., Dormont, Pittsburgh, Pa.

OFFICERS OF THE UNITED PRESBYTERIAN WOMEN'S ASSOCIATION OF THE WEST

President: Mrs. Thos. B. McNary, 4777 Eagle Rock Bldg., Los Angeles, Calif.

First Vice President: Mrs. J. G. Kennedy, 311 East Bishop St., Santa Ana, Calif.

Second Vice President: Mrs. O. S. Johnston, 1244 So. Broadway, Santa Ana, Calif.

Secretary: Mrs. H. L. Calvin, 50 No. Michigan Ave., Pasadena, Calif.
Treasurer: Mrs. J. C. Dunwoody, 739 No. St. Andrews, Los Angeles, Calif.
Corresponding Secretary: Miss Della M. Clements, 677 Summit Ave., Pasadena, Calif.
Auditor: Miss Mary King, 2015 Fifth St., Los Angeles, Calif.

MRS. ISABELLE McKERROW

The Women's Missionary Society of the Lisbon United Presbyterian Church desires to pay a tribute of love and esteem to the memory of Mrs. Isabelle McKerrow who was called to her heavenly home on November 22, 1932.

She was a life member of the General Missionary Society and for a number of years served as president of our home society and as a teacher in the Sabbath School for over fifty years. We shall miss her wise counsel and efficient leadership, for she gave herself unselfishly and loyally to her Master. She was devoted to her home, her church and her friends. Her efforts were given in love and it was her delight to be of service.

Resolved, That we extend to the bereaved husband, son and family our loving sympathy that they may have knowledge that we share their loss, we commend them to our Savior Who alone can give consolation and in Whom we trust.

Resolved, That a copy of these resolutions be sent to the family, a copy sent to **The Womens Missionary Magazine** and a copy be spread upon the records of our society.

Mrs. C. J. Will,
Mrs. W. D. McGill,
Miss Margaret Tempero.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Ruth I. Ardrey, 1924 ..... Sialkot City
Miss Helen Artman, 1920 ..... Sialkot City
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Kathyrn Beattie, 1920 ..... Sangla Hill
Miss Minnie Beatty, 1912 ..... Abbottabad
Miss Rebecca Jean Black, 1921 ..... Sialkot
Miss N. Addaline Brandon, 1931 ..... Badomali
Miss Frances E. Brown, 1928 ..... Sargodha
Miss Theresa Brownlee, 1922 ..... Sialkot City
Miss Lois M. Buchanan, 1910 ..... Sialkot
Miss Evelyn Cathcart, 1925 ..... Rawalpindi
Miss Laurella G. Dickson, 1897 ..... Pasrur
Miss Margaret Fehlman, 1918 ..... Lyallpur
Miss Betsy Fleming, 1918 ..... Sargodha
Miss Ella M. Gordon, 1898 ..... Campbellpur
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Nancy Hadley, 1904 ..... Zafarwal
Miss Evva P. Hartig, R. N., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Sangla Hill
Miss Kate A. Hill, 1896 ..... Sargodha
Miss Zarra S. Hoon, 1921 ..... Rawalpindi
Miss Janette Howland, 1921 ..... Jhelum
Dr. Reba C. Hunsberger, 1921 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Pasrur
Miss Olive Laing, 1912 ..... Gurdaspur
Miss Sara Jane Lamont, 1928 ..... Gurdaspur
Miss Mary E. Logan, 1891 ..... Gujranwala
Miss Glendine Lundquist, R. N., 1932 .... Rawalpindi
Miss Elizabeth McCahon, 1875 ..... Sialkot
Miss Elizabeth F. McConnell, R. N., 1931 .... Sialkot
Miss Lillian A. McConnell, 1902 ..... Lyallpur
Miss Rosa McCullough, 1879 ..... Gujranwala
Miss Jean Morrison, 1895 ..... Rawalpindi
Miss Mary R. Martin, 1890 ..... Sheikhupura
Miss Margaret L. Murdoch, 1924 ..... Rawalpindi
Miss Marian T. Peterson, 1930 ..... Pathankot
Miss Willa Ramsey, 1921 ..... Pathankot
Miss Laura Reynolds, 1924 ..... Sangla Hill
Miss Louise Scott, 1916 ..... Gujranwala
Miss Rose Shereda, 1928 ..... Lyallpur
Miss Helen C. Sharp, M. D., 1932 ..... Rawalpindi
Miss Vivian L. Trimble, 1921 ..... Gurdaspur
Miss Helen V. Weede, 1928 ..... Sheikhupura
Miss Georgia Wengert, 1920 ..... Zafarwal
Miss Dora B. Whitely, 1911 ..... Pasrur

NOW IN THIS COUNTRY

Miss Emma Dean Anderson, 1881 .....
.....231 Franklin St., Slippery Rock, Pa.
Miss Lois Boyd, 1918 ..... Sparta, Ill.
Miss Roma B. Beatty, 1909, 400 W. 44th St.,
.....Shadyside, Ohio.
Miss Marie E. Cash, R. N., 1926 .....
.....R. D. 6 Lebanon, Indiana.
Miss Mary A. Lawrence, 1893 .....
904 Publication Bldg., Pittsburgh, Pa.
Miss Mary F. Lincoln, R. N., 1920 .....
.....1502 Penn Ave., Wichita, Kansas
Miss Maude M. Miller, 1925 .....
Electric Ave. and 6th St., Lewistown, Pa.
Miss Henrietta Moore, 1898 .....
.....R. D. 2, Slippery Rock, Pa.
Miss Sara A. Moore, 1917 .....
.....138 Steel St., Cambridge Springs, Pa.
J. P. Simpson, M. D., 1902 ..... Radford, Va.
Miss Kate E. Spencer, 1918 .... R. D. 5, Robinson, Ill.
Dr. Maria White, 1886, ...
.....314 Boyles Ave., New Castle, Pa.
Miss Eleanor Maconachie, R. N., 1909 ....
c-o Rev. D. H. Maconachie, "The Manse"
.....Hollywood, County Down, Ireland.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884, ...
.....211 Mamillah Road, Jerusalem

EGYPT

Miss Ella M. Barnes, 1911 ..... Cairo
Miss Margaret Bell, 1901 ..... Fayoum
Miss Anna B. Criswell, 1905 ..... Assiut
Miss Leota Cabeen, 1909 ..... Benha
Miss Mary F. Dawson, 1922 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Gudrun C. Estvad, 1925 ..... Tanta
Miss Lucia Dwight, 1919 ..... Cairo
Miss Davida Finney, 1914 ..... Assiut
Miss Minnehaha Finney, 1894 ..... Tanta
Miss Alta G. French, 1925 ..... Assiut
Miss Martha Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice Grimes, 1924 ..... Minia
Miss Rena Hogg, 1899 ..... Assiut
Miss May Holland, R. N., 1913 ..... Benha
Miss Bernice Knowles, 1932 ..... Cairo
Miss Lucy Lightowler, 1921 ..... Mansoura
Miss Ruth McCleery, 1931 ..... Cairo
Miss Jeannette McCrory, 1916 ..... Minia
Miss Lillian McClelland, 1923 ..... Cairo
Miss May E. McFarland, 1919 ..... Cairo
Miss Carol E. McMillan, 1906 ..... Tanta
Miss Helen J. Martin, 1915 ..... Cairo
Miss E. Roxy Martin, 1901 ..... Cairo
Miss Sara B. Meloy, 1923 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Marion Paden, 1920 ..... Zagazig
Miss Venna R. Patterson, 1924 ..... Luxor
Miss Frances M. Patton, 1922 ..... Mansoura
Miss Estella Robertson, 1922 ..... Cairo
Mrs. Rachel Tracy Seiver, 1925 ..... Fayoum
Miss Edna B. Sherriff, 1920 ..... Alexandria
Miss Isabel Simpson, 1931 ..... Cairo
Miss Jane C. Smith, R. N., 1922 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Benha
Miss Marie F. Tait, 1925 ..... Zagazig
Miss Helen May Walker, 1930 ..... Alexandria
Miss Laura B. Walker, 1904 ..... Luxor
Miss Ethel Weed, 1919 ..... Alexandria
Miss Elizabeth S. White, 1924 ..... Alexandria
Miss Ruth Mary Williamson, 1924 ..... Tanta
Miss Esther W. Wilson, 1919 ..... Beni Suef
Miss Margaret A. Work, 1924 ..... Cairo
Miss Ruth Work, 1904 ..... Assiut
Miss Laura Wright, 1921 ..... Tanta
Miss Elizabeth Wilson, 1932 ..... Cairo

NOW IN THIS COUNTRY

Mrs. Mary K. Coventry, 1918, ...Americus, Kansas
Miss Elsie French, 1909, c-o Mrs. W. J.
French, 924 S. 10th St., Escanaba, Mich.
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926, 960 Third Ave.,
.....Los Angeles, Calif.
Miss Dora B. Mason, 1918, 1003 Milton, St.,
.....Wilkinsburg, Pa.
Miss Mary L. Thompson, 1917 .....Tarkio, Mo.

SUDAN

Miss Mary E. Cole, 1919 ..... Khartum North
Miss Una Cole, 1918 ..... Omdurman
Miss Elsie E. Grove, 1912 ..... Khartum North
Miss Ray Huffman, R. N., 1924 ..... Nasir
Miss Aulora R. McIntyre, 1911 ..... Omdurman
Miss Mary Jane McKnight, 1922 .... Khartum North
Miss Marguerite McClellan, 1926 .... Khartum North
Miss E. Verna Pillow, 1930 ..... Khartum North
Miss C. Blanche Soule, R. N., 1921 ..... Nasir

NOW IN THIS COUNTRY

Miss Frances Turk, R. N., 1921, 823 E. Hutchin-
.....son Ave., Edgewood, Pittsburgh, Pa.

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 .. Addis Ababa
Miss Dora B. Arveson, R. N., 1930 .... Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929 ..
.....Addis Ababa
Miss Viola M. Bayne, R. N., 1924 ..... Gore
Miss Isabel Blair, 1922 ..... Saye
Miss Mildred Kiemele, 1929 ..... Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 ..... Saye
Mrs. Ruth L. Walker, 1923 ..... Gore
Miss Florence D. White, 1923 ..... Addis Ababa

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

OUR SONG-BOOK OF PRAISE—THE PSALMS

The King and Princes commanded the Levites to sing praises unto the Lord with the words of David and Asaph the seer. 2nd Chron. 29:30.—Sing Psalms unto Him. Ps. 105:2.

A rich heritage is ours, in this Inspired Book of Psalms, this Treasury of True Praise; this "Spirit-breathed" Psalter. David, the Psalmist said: "The Spirit of the Lord spake by me." Jesus said, "It is written in the Psalms concerning Me." "The Golden Key of the Psalter lies in a pierced hand". "David is the Psalmist of eternity. What power hath poetry when inspired by the Almighty."

"There's lots of music in the Psalms,
Those dear sweet Psalms of old,
With visions bright of lands of light
And shining streets of gold.
I hear them singing, singing still,
In memory soft and clear;
'Such pity as a father hath
Unto his children dear'." (103 Ps.)

The Children of Israel found in these Psalms their church-songs, home-songs, battle songs, their pilgrim songs. Just before His last solemn march to Gethsemane, Christ joined His disciples in singing a part of the Great Hallel—116th-118th Psalms, always sung at the Passover feast. Apostles and evangelists sang them over the rugged paths of Syria, Galatia and Macedonia. Martyrs in Rome softly hummed them among the waiting lions. In German forests, in Highland glen, Lutherans and Covenanters and Huguenots breathed their lives out through these cadences. All gave praise to God in the Psalms.

"And so I love the dear old Psalms;
And when my time shall come,
Before the light has left my eyes,
Before my lips are dumb,
If I can only hear them then,
I'll gladly soar away:
'So pants my longing soul, O Lord,
That come to Thee I may'." (42 Ps.)

The fathers of the Early Church, Jerome, Augustine and Luther loved them. (A coincidence: As I write, over the radio comes the sound of singing from Detroit. The 24th Psalm, "The Lord is my light and my salvation", is being sung by a touring Glee Club from a Lutheran College in Ohio.) This very song was sung the night before Savonarola's death by torture and fire.

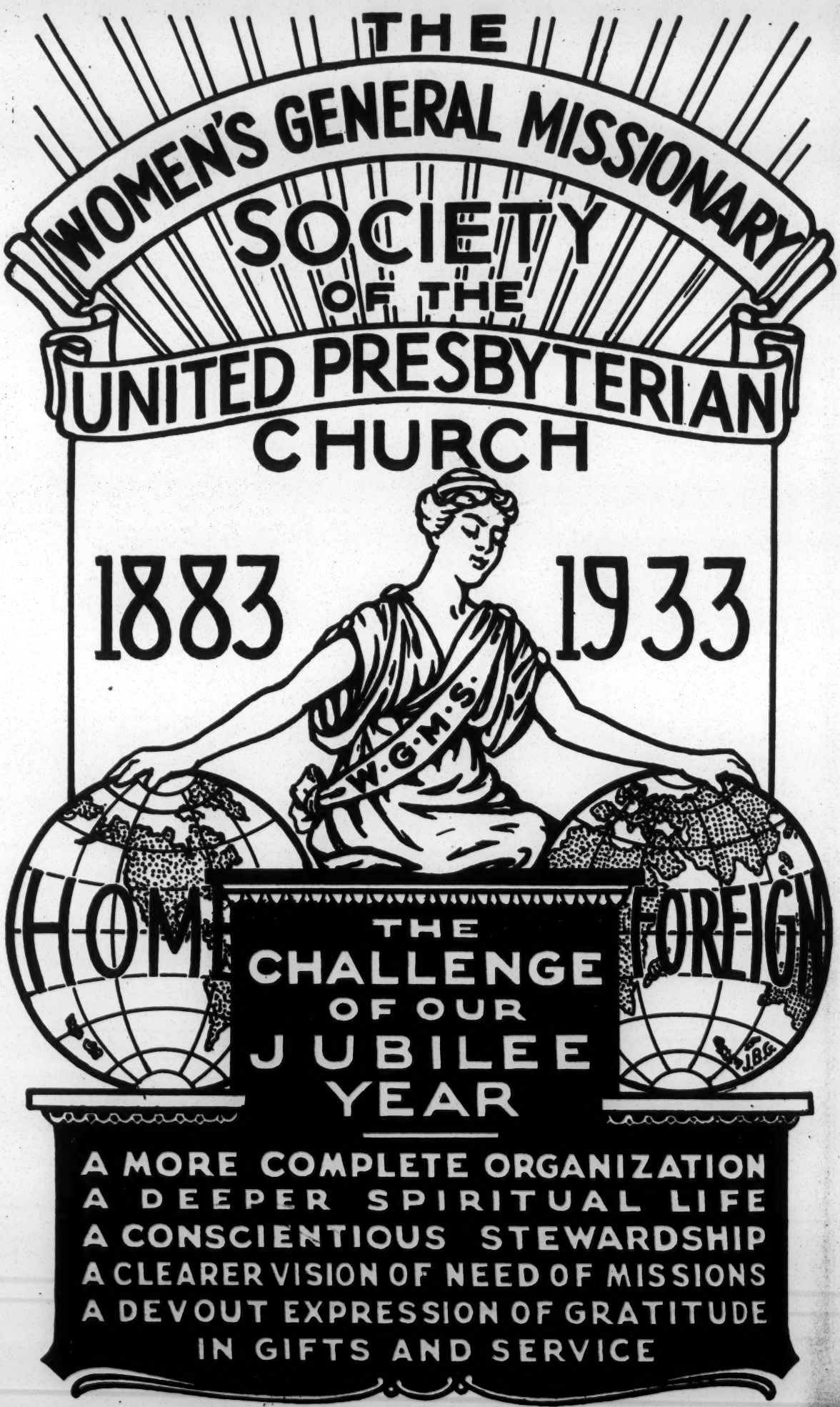
The Psalms crossed the ocean to America. When the Pilgrim fathers set sail in the Speedwell from Leyden to find a place of religious liberty, after kneeling in prayer on the sands of Delft Haven, all joined in singing the 46th Psalm, (Luther's favorite Psalm). To the same strains the Mayflower spread her sails for her perilous journey across the seas. At the time of the Union in 1858 the two churches forming our United Presbyterian Church, had sung Psalms in England, Scotland, Ireland and France and in other countries, for many generations back.

The first song sung—so impressively and joyously—at this newly organized church was the 100th Psalm, also the 117th, 133rd, 126th and part of the 72nd.

"They seem to sing for evermore
Of better, sweeter days,
When lilies of the love of God
Bloomed white in all the ways;
And still I hear the solemn strains
In the quaint old meeting flow;
'Oh greatly blessed the people are
The joyful sound that know'." (89 Ps.)

"No singing books were needed there,
For very well we knew
The tunes and words that moved
our hearts
The dear old Psalm book through—
To "Coleshell" at the sacrament,
We sang as tears would fall,
'I'll of salvation take the cup,
On God's name will I call'."(116 Ps.)

Mrs. Hetty Graham Evans, Reynoldsburg, Ohio.


THE
WOMEN'S GENERAL MISSIONARY
SOCIETY
OF THE
UNITED PRESBYTERIAN
CHURCH
1883
1933
W.G.M.S.
HOME
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THE
CHALLENGE
OF OUR
JUBILEE
YEAR
A MORE COMPLETE ORGANIZATION
A DEEPER SPIRITUAL LIFE
A CONSCIENTIOUS STEWARDSHIP
A CLEARER VISION OF NEED OF MISSIONS
A DEVOUT EXPRESSION OF GRATITUDE
IN GIFTS AND SERVICE